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REPORT ON THE ETHNOLOGY OF THE SOUTH-EASTERN TRIBES
OF VANCOUVER ISLAND, BRITISH COLUMBIA.

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THIS paper contains a summary of my studies of the Salish tribes of the south-eastern portion of Vancouver Island, known to us under the name of LĒKŪŦĒN, with additional notes on the neighbouring Cowitchin or Island Halkōmēlēm tribes.

I have again to acknowledge my indebtedness to the Government Grant Committee of the Royal Society for another special grant of £40, by the aid of which I was enabled to cover a larger field of inquiry and make a closer examination of the ethnology of this section of the province than I could otherwise have accomplished.

The LĒKŪŦĒN, together with the cognate tribes of the Saanich, the Clallam, and the Sooke, form a division apart from the rest of the Salish of British Columbia, and belong rather to that portion of the Stock whose habitat lies immediately to the south of the International Boundary; and just as the various Cowitchin tribes speak of themselves collectively as the Halkōmēlēm, or "speakers of the same language," so do the tribes of this division call themselves by the term LĒKŌŦĒNĒŦ, which means the same thing. By this convenient term I shall hereafter call them when speaking of them collectively. In their social organisation and in their language they have, as will be seen, many interesting features peculiar to themselves.

As I came in contact with the Cowitchin or Island Halkōmēlēm tribes, I took occasion to learn, for the sake of comparison with the mainland tribes of this division, something of the traditions and language of this group. Some of the results of this study will be found herein incorporated.

The natives from whom I received most assistance in my studies of the LĒKŪŦĒN, are William Jack QāmētctēN, a lineal descendant of the old chiefs; SinōpēN, the chief of the Esquimalt Band; and the wife of Thomas James, my chief informant on the Cowitchin, the husband and wife being of different tribes.

I fear the study of these tribes has been delayed too long to obtain the best results; all the older people, versed in the knowledge and ways of the old days, have passed away, taking with them much valuable information that will now be lost to us for ever.

I have recorded here all that a diligent care enabled me to gather concerning the past of the LĒKŪŪEN. Their comparatively long contact with the whites, who settled in their midst more than a half century ago, has much modified their lives and customs; and the present generation knows but little of the life and conditions of its forefathers. They are by no means the best representatives of their race; indeed, of all the Salish tribes of British Columbia, I fear they have benefited least by contact with a superior civilisation. Alcoholism and all that follows in its train have wrought sad havoc among them both physically and morally. Touching the former, their mortality has been appalling. From a strong and populous community of 8,500 souls in 1859, they have dwindled down now to about 200, or less than one-fortieth of their former number. They appear doomed to speedy extinction. In the seventeen years which have elapsed since Dr. F. Boas made his first reconnaissance of the Island Salish, many changes have taken place, especially among the LĒKŪŪEN. Upon many points on which he was able to gather information, I could learn nothing at all, those who might have supplied the information having all passed away. My notes in some points are not quite in agreement with his, particularly as to the local divisions of the LĒKŪŪEN; but in the main the information gathered in 1905 harmonises with that gathered in 1888-9, such differences as exist being such as might, in the circumstances, be expected to occur.

ETHNOGRAPHY AND SOCIOLOGY.

According to my informants, the LĒKŪŪEN occupied the following villages before the advent of the whites and the founding of Victoria by Governor Douglas:—

1. S'ñĒka	} <i>Cadboro' Bay.</i>	6. Teiakāiite, <i>Around Ross Bay.</i>
2. Sluk ^u		7. Soñes, <i>Near Parry Bay.</i>
3. Teúkñm, <i>Shoal Bay.</i>		8. Nukstlaiyum
4. Qsāpsem, <i>On the Gorge.</i>		9. Teiānuk
5. Sk ^u ññes, <i>Discovery Island, off Oak Bay.</i>		10. Teiwétsun
		11. Sqēmātlitl, <i>Esquimalt Harbour.</i>

After the founding of Victoria, first called Camósun, after the Indian name of the "rapids" on the Gorge, the natives flocked into the harbour in great numbers and settled at what is now the foot of Johnston Street. They were known as the Swíñhoñ, and were composed of members of the various outside villages. This became a populous centre, so populous, indeed, as to inconvenience the colonists; and Governor Douglas induced them to cross the bay and settle on the other side, where there has been a mixed settlement ever since, known as the "Songish Reserve." He also transplanted the village of the Qsāpsem, who dwelt near the spot where the Parliament Buildings now stand, to Esquimalt Harbour where a remnant of the tribe still lives.

Dr. F. Boas classified the various divisions of the LĒKŪŪEN as "gentes," but

I prefer to regard them as septs. I can see no difference between the sub-division of the Island tribes and those of the Delta tribes. This word *gentes* had a very loose meaning in this country at the time when Dr. Boas wrote, and I am not sure what he meant to convey by it. Each local group or sept looks upon itself as distinct from the rest, and believes it had a separate origin. Each claims to be descended from a certain "first-man," but yet the individual members of the local group do not all regard themselves as akin to one another, as they should if the local group were a true gens. At any rate, if the sub-divisions of the LĒKŪNĒN are *gentes*, then so are also the sub-divisions of the Delta tribes, for they also claim descent equally from "first men" in the same way. The only difference I can perceive between the sub-divisions of the LĒKŪNĒN and those of the Halkōmélem, or the Sficiatl or the Sk'qōmic, is that the first have separate and exclusive fishing, hunting, root and berry-grounds, and the others have not. But this feature of the sociology of the LĒKŪNĒN I regard as the result of their peculiar social organisation and not as evidence of their division into *gentes*.

Each local community is, or was, composed of distinct classes or castes. First comes the caste of the chieftains, the office of Headman being strictly hereditary among the LĒKŪNĒN; second, the caste of the hereditary nobility; third, the caste of the untitled or Base-Folk; and fourth, that of the slaves. The lines of demarcation between these several classes were hard and rigid, and could not be broken except perhaps in the case of the last two. Orphaned and friendless children were sometimes pressed into servitude and thus passed into the slave class.

The sons and daughters of chiefs customarily intermarried only with those of their own caste, and thus a "princely" class was maintained. In like manner nobles married only with nobles, and no amount of wealth in an untitled person could raise him to the ranks of the hereditary nobility. This is brought out in a very interesting manner by the creation of an intermediate class which formed a kind of *bourgeoisie*. This class was distinguished from that from which it sprang by a name of its own. This, in the LĒKŪNĒN, was *Nitcnāñit*, and the term had literally the same significance in the mind of the Indians as the word *parvenu* had in the minds of the French under the old régime. The *Nitcnāñit* were men who, by their ability or good luck, had acquired wealth, by means of which in giving feasts and potlatches, they had gained a certain social standing in their tribe, but as they had no "grandfathers," no pedigrees of honourable descent, and no family or kin-crests, they could not be admitted among the hereditary nobles, and so had to form a sub-class intermediate between these and the common folk.

The exclusiveness of the privileged classes is illustrated in all their social functions. On these occasions the chiefs put on lofty and condescending airs, conversed only with one another, and always formed a group apart from the others. The hereditary nobles formed a similar second group, and the untitled or common-folk, a third. The *Nitcnāñit* or *nouveaux riches* held on these occasions a rather equivocal position, determined largely by the condescension of the nobles and the degree of respect and consideration paid them by the people.

The LEKÚÑEN method of receiving and placing their guests was absurdly like that in vogue in high social functions among more sophisticated peoples. Two or more of the older noblemen stood at the entrance of the Feast Chamber and received the visitors, inquiring their names or titles and those of their fathers and grandfathers, and placing them accordingly—rank being determined and marked by these as distinctly as among ourselves. Each social division or caste had its own list of names or titles, so that a person had but to give his name or that of his father or grandfather to show his social position and standing in his tribe.

Among the LEKÚÑEN, titular names were bestowed upon their bearers only when they had reached and passed the age of puberty. This was done in a very formal manner among the nobles.

When a father wishes to bestow one of the family names upon his son it is customary for him to do it in the following manner: he first visits the chief of his commune and informs him of his desire and secures his consent and promise of assistance. A date is then fixed for the event, and invitations are sent broadcast throughout the neighbouring tribes. The day appointed having arrived, his guests come in from the various villages round about. In the meantime he has been making great preparations to receive and entertain them. Large quantities of food have been brought together by his family and kinsfolk; the family treasure-chests have been opened and their contents set in order for distribution at the feast. When all is ready for the ceremony the father takes his son, accompanied by the latter's sponsors, to the roof of the family dwelling—the pitch of which is exceedingly shallow and convenient for the purpose—and from this vantage ground the proceedings take place. These vary to some extent from centre to centre, and from district to district, but, commonly, the ceremony is opened by the father of the boy dancing and singing one of the family dance-songs. This song-dance is usually a more or less dramatic representation of some event, real or fancied, in the life or history of his ancestors, probably that which gave rise to the name he is going to bestow upon his son. When the dance is over a distribution of blankets or other gifts is made to honour the names of the spirits of the family, it being held to be dishonourable to speak of or even mention an ancestral name publicly without making gifts. Formerly, these gifts were always blankets, now other articles are often given. The father next calls about him some thirty or forty of the leading noblemen among his guests to act as sponsors or witnesses of the rank his son will acquire through the name he is about to receive. Two elder men, or, preferably, two aged chiefs, who know his lineage and ancestry, now bring the youth forward, and, standing one on either side of him, the elder of the two proclaims in a loud voice to the assembled audience that it is the wish and intention of the boy's father to bestow upon him his paternal grandfather's name or title. At this announcement those present express their assent and pleasure by clapping of hands and shouting.

The name or title is then given to the youth, and another distribution of blankets takes place, special care being taken to give at least one each to all the

formal witnesses of the ceremony and to the officiating elders. If the father of the youth be a man of wealth he will now throw other blankets among the common, untitled folk to be scrambled for, amid much excitement and fun. When this part of the ceremony is over the feasting begins.

After the ceremony is over the youth is known by his newly-acquired name, though, according to the universal custom among the Salish, he is never or rarely called by it except on special and ceremonial occasions.

Among the LĒKŪŪEN and cognate tribes a man could not take his own father's name, even though his father be dead, the names of deceased persons being tabooed among them for a whole generation. All the ancestral names were thus handed down in these tribes.

In connection with names, I may here say that although I did not learn anything new concerning them, I received everywhere confirmation of the statements respecting their general significance, made by "Captain Paul" as recorded in my last report.¹

In their marriage customs the LĒKŪŪEN differed in some interesting features from the other tribes examined, and the ceremony brings out in a very distinct manner the pride and exclusiveness of the nobles.

Among men of rank, marriage was, and to some extent still is, a very formal ceremonial affair, and the young people themselves were never permitted to choose their own mates. When a youth has arrived at marriageable age, the elders of his family look around them for a suitable bride for him, and his wishes are rarely, if ever, consulted in the matter.

When they have chosen a girl they think desirable, negotiations are opened with her parents and family. This is done by several of the suitor's (Eckwásiñ) elder-women paying them a formal visit and diplomatically sounding them on the subject of the marriage. If the suggestion of an alliance is not favourably received, the matter drops at once, and no more is said upon it. If, however, it is favourably received, no further progress can be made at this stage, the office of the elder-women being merely to open up the negotiations. The next step in the proceedings is taken by the Ecínáñ, that is, the elder-men, whose duty it is to set forth the pedigree and honourable descent of the suitor.

These men now pay the girl's parents a visit, and make known to the family their young kinsman's rank and standing. Should the girl's relatives be satisfied on these points, a day is then fixed for the Eckwásiñ to come for his bride.

When the time for the ceremony of fetching the bride comes round, the family and friends of the Eckwásiñ's party set off in their canoes for the camp or settlement of the bride's father. They have, of course, been expected, and preparations have been made to receive and entertain them. They take with them the *c̓c̓Etlálkwot̓Q*, or "bride's price," which the relatives and friends of the groom's father have assisted him in getting together. When the party arrives the bride's father immediately

¹ *J.A.I.* xxxv, p. 126 ff.

shuts and secures the door of his dwelling, round about which a large crowd has assembled. The groom's father now calls out to some half-dozen of the more socially prominent of those present and requests them to ask to have the door opened, that his son may seek his bride. They are encouraged in their service by gifts of blankets. These men now knock at the door, and beg the bride's father to open his door to his prospective son-in-law. For a long time he refuses to do this, but when this singular feature of the ceremony is over and the door is at length thrown open, these same men go down to the water's edge and lift the canoe containing the bridegroom and *ctc̓t̓l̓k̓wot̓q* bodily out of the water and convey it into the house of the bride's father. Here it is set down with the youth still in it, and he is now supposed to remain there until his bride is brought and placed beside him. This may not be for two or three days; the higher his social rank, however, the shorter the time of waiting. When the time of probation is over, the bride's father calls two elder-women of his family to him and bids them take the bride to the groom. This they do, and place her in the canoe with him. He then instructs them to place food before the youth. A large quantity of food is then placed before the young man, who eats a little and sends the rest to his friends, who have been waiting outside. This is the central feature of the ceremony, and the girl is now his wife. Those present in the house clap their hands and shout their approval of the proceedings. The groom now presents the "bride-price" to the girl's father, who shares it with his friends. These in return now make presents to the bride, and shortly after the canoe is carried back to the water, and the gathering breaks up, and the visitors return to their own village. This closes the first part of the marriage ceremony. Before, however, the ceremony is complete, a return visit has to be paid by the bride's family and friends. This usually takes place about one moon after the return of the groom to his own village. He is busy during this period making preparation for the reception of his father-in-law. The latter comes in due time laden with gifts of food and blankets. One side of the dwelling is given over to the visitors, the regular inmates occupying the other. All the friends of the groom have been invited for the occasion, and a great feast has been prepared.

When all is ready and the guests all present, the groom rises in his place and says to his own friends, "Before you may eat this food, so generously provided by my father-in-law, I must pay for it." "That is right and proper," respond they, "only don't delay, for we are hungry and wishful to begin." With this the groom turns to his father-in-law and publicly thanks him for his gifts. "But," says he, "I cannot accept them without making a return to you." He then counts the presents of his father-in-law and sets a generous value upon them. He now makes a return in kind, of equal or greater value, which the father-in-law accepts. When this is done he says again to his father-in-law, "I am still in your debt; I owe something to the canoes by which you brought me your present. The sails of the canoes were very serviceable; pray take five dollars on account of each sail. The bailing cups, too, were useful, for without them the food would have been injured.

Here are two dollars each for the bailing-cups. The paddles, too, must not be forgotten; without them you could not have got here. Take one dollar each for the paddles. For the canoes themselves I ask your acceptance of twenty dollars each, and for the paddlers five dollars each.

"Now, I would like to make you a present yourself. You are now my father-in-law, and it is fitting for your daughter's husband to remember her father. Here is one hundred dollars; pray take them for yourself and this hundred for your wife."

This generous distribution of money or its equivalent has been much appreciated by the recipients of the presents, and has also given great satisfaction to the groom's friends. His position as a great man is well assured from this time onward. The distribution of presents over, the feasting now begins. This is customarily kept up, accompanied with games and dancing, for several days. The longer the period the greater the event and the higher the honour and social prestige of the groom.

Of the other social customs of the LĒK'ŌŬĒNĒ I was able to gather little of interest, so complete has been the disintegration along these lines. The old-time "secret societies" have apparently wholly passed away, and I could learn nothing reliable concerning them. In their dwellings, dress, and food, the LĒK'ŌŬĒNĒ closely resembled the Delta Salish and their Cowitchin neighbours.

LINGUISTICS.

As far as I am aware, no attempt has been made to set forth the grammatical structure or dialectical peculiarities of the LĒK'ŬNĒ speech. Though having a few features in common with the neighbouring Halkōmēlēm, it belongs to a totally different linguistic group. Apart from the cognate tribes, the Saanich, the Clallam and the Sooke, its affinities link it with the Salish tribes of the opposite shores of North Washington rather than with any others in British Columbia. It may be said to form with the Clallam and the Lummi of Puget Sound, a distinct sub-linguistic group called by the Songish about Victoria the LĒK'ŌŬĒNĒ speech; the term signifying in LĒK'ŬNĒ what "Halkōmēlēm" does in the Stālō or Fraser River speech—"one and the same language."

Its most noticeable feature in comparison with the other British Columbian Salish dialects is a strongly nasalised *ñ*. It has a feature also in common with the Statlumh presented in my last report.¹ Many of its verbs end in *n*, only as a rule they are here nasalised. This *n* is the equivalent of the commoner *m* of the other dialects. Throughout the vocabulary *n* nasalised or otherwise, replaces the *m* of the Halkōmēlēm; thus:—

LĒK'ŌŬĒNĒ.		Halkōmēlēm.	
alnñ, <i>house</i> ;	hāseñ, <i>to sneeze</i> ;	lālēm, <i>house</i> ;	hāseṃ, <i>to sneeze</i> ;
su'ña, <i>kettle</i> ;	sépteñ, <i>to tickle</i> ;	'súna, <i>kettle</i> ;	séteṃ, <i>to tickle</i> ;
stéloñ, <i>song</i> ;	sákōñ, <i>to wash oneself</i> .	stélēm, <i>song</i> ;	sóqeṃ, <i>to wash oneself</i> .

Other examples may be seen in the vocabulary.

¹ *J.A.I.* xxxv, p. 126 ff.

Another peculiarity is the use of the particle *kō* in verbal constructions. It corresponds to the *pa* of the Island Halkōmélēm, and like it, though it may sometimes have a definite meaning and force, may often be left out without apparently affecting in any way the sense of the phrase or sentence. Numerous examples of its use are given below in the native texts.

The indeterminate character of the vowels is as marked in Lĕk'ōñénéñ as in the other dialects examined. This applies equally to long and short vowels.

PHONOLOGY.

Vowels.

a, as in English <i>hat</i> .	i, as in English <i>pin</i> .
ā „ „ <i>father</i> .	ī „ „ <i>pique</i> .
â „ „ <i>all</i> .	o „ „ <i>pond</i> .
ä „ „ <i>gnat</i> .	ō „ „ <i>tone</i> .
e „ „ <i>pen</i> .	u „ „ <i>but</i> .
ē „ „ <i>they</i> .	ū „ „ <i>boot</i> .

ĕ, obscure vowel as in English *flower*; " written above the line, a vowel sound which sometimes follows the palatised *k'* and is only partially articulated.

Diphthongs.

ai, as in *aisle*; au, as in *cow*; oi, as in *boil*.

Consonants.

h, as in English.

k „ „

k', a strongly palatised or "clicked" *k*.

k, intermediate between our *k* and *g*.

tl, an explosive palatised *l*.

l, as in English mostly, but interchanging with *n* in the mouths of some speakers.

m, as in English.

n „ „

ñ, a strongly nasalised *n*, equal to *ng*.

p as in English.

p', no equivalent in English, a kind of semi-mute, semi-sonant.

s, as in English.

t „ „

w „ „

y „ „

q, as in *ch* in *loch* in broad Scotch.

q, approximately as *wh* is uttered in North Britain.

h, as in the German *ieh*.
 c, as in English *sh*.
 tē, as *ch* in the word *church*.
 ts, as in English.
 kw, as *qu* in the word *quantity*.

The comma sign ' written above the line, indicates a pause or hiatus usually caused by the elision of a vowel. When placed at the end of a word it indicates that the final letter is uttered with stress.

Accent.

Accent in LĒK'OHĒNĒŅ appears to follow the same laws as in the other Salish dialects examined.

Number.

Number in LĒK'OHĒNĒŅ is distinguished by reduplication, epenthesis or diæresis. This rule applies equally to nouns, adjectives and substantive verbs. Thus :—

smēyis, <i>a deer</i> .	smēmēgis, <i>deer</i> .
skáqa, <i>a dog</i> .	skaláqa, <i>dogs</i> .
ekwōa, <i>a panther</i> .	ekwelōa, <i>panthers</i> .
cépan, <i>a knife</i> .	celépen, <i>knives</i> .
ek'wum, <i>an axe</i> .	ekwélkwikwum, <i>axes</i> .
stēkéū, <i>a horse</i> .	stalakéū, <i>horses</i> .
sñāñyit, <i>a stone</i> .	sñelāñyit, <i>stones</i> .
k'āni, <i>maiden</i> .	k'alāni, <i>maidens</i> .
swēēka, <i>man</i> .	sōwēēka, <i>men</i> .
kēlēma (<i>one</i>), <i>dirty</i> .	kekēlēma (<i>several</i>).
kw'stlalōq (<i>one</i>) <i>old</i> .	kw'stlilalōq (<i>several</i>).
eqatl-sen, <i>I am sick</i> .	esqulqatl-tlta, <i>we are sick</i> .

Diminutives.

<i>knife</i> , cépan.	<i>little knife</i> , celacépen.
<i>axe</i> , ek'wum.	„ <i>axe</i> , ekukwéakwum.
<i>horse</i> , stēkéū.	„ <i>horse</i> , stelakafatl.
<i>stone</i> , sñāñjit.	<i>small stone</i> , sñelañeáñit.
<i>deer</i> , smēyis.	<i>fawn</i> , smēsátl.
<i>dog</i> , skáqa.	<i>puppy</i> , skēqátł.
<i>panther</i> , ekwōa.	<i>cub</i> , ekwōátl.

Gender.

We find a grammatical gender of a kind in LĒK'OHĒNĒŅ as in some of the other Salish dialects. It is confined to certain demonstratives, particularly those used to indicate the third person. thus, tsāa, *that, he*, and sū, *that, she*. Again, in the

possessive pronouns when compounded with demonstrative particles, a similar distinction is made; but it must be clearly understood that no general distinction is made in the pronoun proper, only in the locative or demonstrative particles attached to it, for when these are absent so is the general distinction.

Personal Pronouns.

Of these we find the usual three classes, viz., the Independent, the Copulative or Enclitic, and the Incorporative.

Independent Pronouns.

<i>I, me, úsa.</i>	<i>we, us, tln̄ñetl.</i>
<i>thou, thee, núkwa.</i>	<i>you, nukwéla.</i>
<i>he, tsáa.</i>	<i>they</i> { <i>tsáa ō</i> <i>sä ō</i> } <i>nēñetlia.</i>
<i>she, sä.</i>	

This is the common form. A Selective or emphatic form is used at times. This differs from the common form by having the demonstrative particle "tía" added to it, thus: *tía úsa tía, tln̄ñetl*, etc.

Copulative Pronouns.

<i>I, -sen.</i>	<i>we, -tla.</i>
<i>thou, -sōq-teē or teī.</i>	<i>you, -sōqhála, teēhála.</i>

These are the common forms used in direct statements; the conditional forms are somewhat different as may be seen from a study of the verbs. The secondary forms in the second person are those commonly employed with transitive verbs, -sōq being the common form for substantive verbs.

Incorporative Pronouns.

<i>I will help you, kwenáñesen sä.</i>	
<i>" " him, ō kwenáñesen sä tsau n̄tl.</i>	
<i>Thou wilt help me, kwenáñesq sä.</i>	
<i>" " him, kwenáñet tsau n̄tl.</i>	
<i>We will help him, ō etl̄ññetl sä kwenáñet tsau n̄tl.</i>	
<i>" " thee, " " kwenáñese.</i>	
<i>" " you, " " kwenáñesehála.</i>	
<i>He will help me, tsau n̄tl sä kwenáñes.</i>	
<i>" " us, " " kwenáñetáñetl.</i>	
<i>" " thee " " kwenáñese,</i>	
<i>" " you, " " kwenáñesehála.</i>	
<i>They will help me, ō nēñetlia sä kwenéñes</i>	
<i>" " thee, " " kwenéñese.</i>	
<i>" " you, " " kwenéñesehála.</i>	

You will help us, kwenáñetañetl-sôq-hála.

You had better help us, éi enasusq-hala kwenáñetañetl.

„ „ *me, ênalia sta kwenañes.*

I see thee, ô k'wen-sî-sen.

„ *you, ô k'wen-sî-sen-hála.*

„ *them, ô k'wen-êt-sen tsau nenétlia.*

„ *him, ô k'wen-êt-sen tsau nîtl.*

Thou seest me, ô k'wen noñususq, or, k'wenésusq.

„ „ *us, ô k'wen noñutl kô, or, ô k'wen-êt-al-q.*

„ „ *him, ô k'wen-êtesq kô, or, k'wenôq kwesq.*

You saw me, ô ye-k'wenēsq hála, or, ô ye k'wen êsesq hála.

You see me, ô k'wen noñus kô hála.

„ „ *us, ô wē k'wenētañutlusq.*

You saw us coming, ô ye k'wenētalaqusq.

„ „ *them „ ô k'wenētsq kô tsau nenétlia.*

We see you, ô wē k'wen nōtla.

„ „ *him, „ „ nētla tsau nîtl.*

„ „ *them, „ „ „ nenétlia.*

He sees us, ô wē k'wenteñtla kô, or, ô ye k'wenteñtla.

„ „ *me, ô k'wenáñus kô.*

„ „ *you, kwtl k'wentañes kô.*

„ „ *thee, kwtl k'wenoñsq kô.*

I like thee, nE-stlē-sôq.

„ *you, nE-stlē-sôqenEkwélia.*

We like thee, stlē-tltas kô(E)núkwa.

„ „ *him, stlē-tlta kô tsau nîtl.*

„ „ *you, stlē-tlta núkwélia.*

„ „ *them, „ „ nenétlia.*

Thou likest me, núkwa stlē tē usa.

Thou likest us, núkwa stlē tīa etlñiñetl.

„ „ *him, „ stlēs tsau nîtl.*

It will be seen that in the latter verb “to like,” little, if any, incorporation of the pronoun takes place. It will also be observed how different the incorporative forms in this dialect are from those in the dialects examined before.

Possessive Pronouns.

Of these, there are two forms, the General and the Selective, thus:—

General Form.

my father, nE-man.

thy „ un(E)man.

his „ man-s.

our „ man-tlta.

your „ un man-hála.

Selective Form.

<i>my father,</i>	tīa	nE	man.
<i>thy</i>	„	tEn (a)	man.
<i>his</i>	„	tsāa	mans.
<i>our</i>	„	tīa	man-tlta.
<i>your</i>	„	tEn (a)	man-hāla.

Locative Possessive Forms.

These differ from the simple possessives by having a locative particle added to them. These particles have a formal gender, and thus distinguish between masculine and feminine objects, thus:—

Object present and visible.

Masculine Form.

<i>my dog,</i>	tīa	nE-skāqa.
<i>thy</i>	„	tīa un-skāqa.
<i>his</i>	„	tīa skāqas.

Feminine Form.

<i>my dog,</i>	sīa	nE-skāqa.
<i>thy</i>	„	sīa un-skāqa.
<i>his</i>	„	sīa skāqas.

Object present but invisible to speaker.

Masculine Form.

<i>my father,</i>	kw'īa	nE	man.
<i>thy</i>	„	kw'īa un (a)	man.
<i>his</i>	„	„	mans.
<i>our</i>	„	„	mantlta.
<i>your</i>	„	„ un (a)	man hāla.

Feminine Form.

<i>my mother,</i>	kw'sīa	nE-tan.
<i>thy</i>	„	„ un-tan.
<i>his</i>	„	„ tans.
<i>our</i>	„	„ tan-tlta.
<i>your</i>	„	„ un-tan-hāla.

Object absent and invisible to speaker.

Masculine Form.

<i>my father,</i>	kw'sā	nE	man.
<i>thy</i>	„	kw's un (a)	man.
<i>our</i>	„	kw'sā	mantlta.
<i>your</i>	„	kw's en (a)	man hāla.

Feminine Form.

my mother, tlesā netan.
thy „ tleson tan.
our „ tlesā tantlta.
your „ tleson tan hāla.

Substantive Possessive Pronouns

mine, neskwa. *ours*, skwatlta.
thine, unskwa. *yours*, unskwa hāla.
his, skwas. *their*, skwas tsau nenétlia.

It or this is mine, neskwa tla.
 „ „ *thine*, unskwa tla.
 „ „ *ours*, tla skwatlta.
 „ „ *yours*, tla unskwa hāla.
This is mine, netl neskwa tla.
 „ *thine*, netl unskwa tla.

These substantive forms are occasionally used with the object to emphasise the ownership, thus:—

This is my house, netl ō neskwa ālañ.

Reflexive Pronouns.

self, kwónetūq.

Indefinite Pronouns.

anybody, everybody, sánīa.
no-body, aúinasan.

Interrogative Pronouns.

<i>who?</i> san?	<i>whose is that?</i> tūq san átee?
<i>who is that?</i> nitl yuqātee san?	<i>whose house is that?</i> tūq san átee áleñ?
<i>who are you?</i> núkwa san?	<i>what?</i> stañ?
<i>who did or made that?</i> tūq san	<i>what do you want?</i> stañ kwén's stlē?
átcis tcē?	or, stañ á'tce kw's stlē?
<i>what's that?</i> stañ átee?	<i>which?</i> tuqéin?
<i>whose?</i> tūq san?	<i>which do you want?</i> tuqéin unstlē?
	<i>which man?</i> tuqéin swéeka?

NUMERALS.

Class numerals abound in this dialect, as in the others examined. The simple or absolute forms are as follows :—

1 nĕtsa.	20 tsaúqkwus.
2 tcĕsa.	21 „ ĕtsa nĕtsa.
3 tlĕoq.	30 tlaúqĕä.
4 ños.	40 nĕsĕtlĕä.
5 tskátcis.	50 tlúkutsĕtlĕä.
6 t'qĕñ.	60 t'Equñĕtlĕä.
7 tsákwis.	70 tsúk ^u Etlĕä.
8 t'ásis.	80 t'ásisĕtlĕä.
9 túqoq.	90 túqoqĕtlĕä.
10 āpen.	100 nā'tcō(w)ite.
11 āpen ĕtsa nĕtsa.	1000 āpānite.

CLASS NUMERALS.

Persons.

1 nátsa.	4 ñĕsála.
2 tcäsá.	5 tlkute'ála.
3 tleqála.	6 t'quñála.
10 upenála.	

	<i>Canoes, ships, etc.</i>	<i>Long round things, as poles, etc.</i>	<i>Round things, as stones, money, etc.</i>
1	nĕtsákwetl.	snĕtsanits.	nĕtsákwituq.
2	sĕñákwetl.	c'ts'amits.	tcĕsálitoq.
3	ĕ tlĕtloq.	stlōqanits.	tleqálitoq.
4	ĕ nōñus.	sñisamits.	ñĕsálitoq.
5	ĕ tlákais.	_____	_____
10	ĕ āpen.	sĕpenamits.	apĕnálitoq.

	<i>Huts.</i>	<i>Houses.</i>	<i>Trees.</i>
1	nĕtsáwok.	nĕtsáutoq.	snĕtcĕĕtlĕ.
2	tcĕsáwok.	súñitoq.	tc'sĕĕtlĕ.
3	tlōq(w)áwok.	tlĕoqtoq.	_____
5	tlukutesāwok.	_____	_____
10	ĕpĕnáwok.	ĕpanótoq.	sĕpĕnĕĕtlĕ.

PARTITIVE NUMERALS.

half, utl teuq.

DISTRIBUTIVES.

one each, nEtsätōq.*three each*, tlēoqtuq.*two* „ tEesatūq.*four* „ ñostūq.*ten each*, āpentūq.

ORDINALS.

first, ē tlēcāla.*third, or middle, or inside*, ē stāsetl.*second*, ē yistāsetl.*last*, ē tlkwāwas.

It is interesting to note that the particle *ē* is in this dialect employed with ordinals and also with some of the class numerals, such as canoes, ships, etc. In the Slatlum dialect we find it entering into the formation of the Distributives. The use of identical particles or terms in different ways is one of the most interesting features of the Salish language. While revealing the common origin and unity of the various dialects, notwithstanding their general diversity of form and structure, it shows also the plastic informal condition the language must have been in before these dialects arose.

ADVERBIAL NUMERALS.

once, nEtsaúq.*thrice*, tleq(w)átl.*twice*, suñsañ.*four times*, ñēsátl.*ten times*, apenátl.

VERBS.

The method of inflecting the Verb in LĒK'ŌŨĒNĒ is the same as that observed in the other Salish dialects examined. A regular past is formed by adding *lā* to the present stem, usually between the stem and the pronominal element. This *lā* is probably the *nē* or *lē* of the Halkōmēlēm dialects. The simple future is formed by adding to the verb stem the particle *sā*. This also is probably a modified form of the *tsa* or *tea*, the future particle of the Halkōmēlēm dialects. This similarity is noteworthy. It is the first time that we have found the signs for the "future" alike in any two of the dialects; heretofore we have met with a different form in each dialect examined, and that in dialects more closely related to one another than is the LĒK'ŌŨĒNĒ with the Halkōmēlēm.

SUBSTANTIVE VERB.

Present Tense.

sick, Esqátlatl.

I am sick, Esqátlatl-sen.

thou art sick, Esqátlatl-sōq.

he is sick, Esqátlatl tsáa.

she „ „ se.

we are sick, { Esqulqátl(e)-tla.
Esqátlatl-tla.

you „ „ { Esqulqátl-sōq hála
Esqátlatl „ „

they are sick, Esqátlatl tsau nenítla.

Aorist.

I was sick, Esqátlatl-lā-sen.

thou wast sick, Esqátlatl-lā sōq.

we were sick, Esqátlatl-lā-tla.

we were sick, Esqulqátl-lā-tla.

you „ „ Esqátlatl-lā-sōq-hála.

„ „ „ Esqulqatl-lā-sōq-hála.

The plural forms are optional; the speaker uses either, though the Esqulqatl form is the more idiomatic. In the Sooke dialect the singular form is always “Esqatl.” The duplication here seen seems to be peculiar to the Lekúñen.

There is a secondary past which answers pretty nearly to our “perfect past,” thus:—

I have been sick, klā-lā-sen-sqátlatl.

thou hast been sick, klā-lā-sōq-sqátlatl.

we have been sick, klā-lā-tla-sqátlatl, or, Esqulqatl.

you „ „ klā-lā-sōq-sqátlatl-hála, or, Esqulqatl-hála.

From the native texts given below, it will be seen that the particle *kō* is largely used in verbal constructions. It is difficult to render this into English, as we have no equivalent for it. Its use is idiomatic in the Lek'ōñēñ, and its absence does not, at least in many instances, affect the meaning of the sentence. It answers to the “*pa*” of the Island Halkómélem, a particle wholly absent in the Fraser River dialects of this linguistic group.

Future Tense.

I shall be sick, Esqatlatl-sen sä.

thou wilt be sick, „ -sōq sä.

we shall be sick, Esqatlatl-tla sä.

you will „ „ „ sōq-hála sä.

Conditional Forms.

I think I am going to be sick, Esqatlatl-yūq-sen-sä.

when I am sick, kwēnes Esqatlatl lā.

if I am sick, kwe esqatlatl-en.

when thou art sick, kw's en-Esqatlatl lā.

if thou art sick, kwe Esqatl̄atl-ōq.
when we are sick, kw's Esqulqatl-tl̄ta lā.
if " " " kwe " "
when you " " kw's En-Esqulqatl-lā-hāla.
if " " " kwe Esqulqatl-hāla.

Dubitative Forms.

I may be sick, éwā kō Esqátlatl-sen sä.
we " " " " Esqulqatl(E)tl̄ta sä.

Negative Forms.

I am not sick, aúa-sen Esqátlatl.
we are " aúa-tl̄ta Esqulqatl.

Interrogative Forms and Replies.

Are you sick? EsqátlatlEsōq?
(Yes) I am sick, Esqátlatl-sen.
Is he sick? Esqátlatl-a tsāa?
(Yes) he is sick, Esqatl̄atl tsāa or, Esqatl̄atl kō tsāa.
There is nothing the matter with me, aúena neekwenētl̄.
I am often sick, ōiyās kw'sēnen Esqátlatl.

N.B.—In some of LEK'ŌHÉNĒÑ dialects, the singular form of this word is qatl̄ or sqatl̄. The form here given is clearly a duplicated one.

I am hungry, kw'tlkwē-sen.
thou art hungry, kw'tlkwē-Esōq.
he is " " tía (or, tsāa ō nítl̄).
we are " " -tl̄ta.
you are " " Esōqhāla.
they are " " tsāa ō nenítl̄ia.
I am tall, tluk'tatl-sen kō.
thou art tall, tluk'tatl sōq kō.
we are tall, tlāluk'tatl-tl̄ta kō.
you " nekwēlia tlāluk'tatl kō, or, tlāluk'tatl-sōq-hāla kō.

ACTIVE VERB.

It will be seen from the following that the copulative pronoun for this class of verbs has in the second person a totally different form from that used with substantive verbs.

Present Tense.

ctcut, *strike*.

I strike, ctcut-sen.

we strike, ctcut-tlta.

thou strikest, ctcut-teē.

you strike, ctcut-teē-hála.

he, or she strikes, ctcut-es.

they strike, ctcut-es (tsiaōnenítlia).

By adding *kō* to the above, we get the equivalent of the Halkōmélem ē-tsen-kwákwoť, *I am striking*, thus :—

ctcut-sen *kō*, *I am striking*.

By substituting *kwa* for *kō* we get the equivalent of the Halkōmélem nē-tsen-kwákwoť, *I struck*, thus :—

ctcut-sen *kwa*, *I struck*.

Past Tense.

Aorist.

I struck, ctcut-lā sen.

we struck, „ tlta.

I was striking, ctcut-lā-sen *kō*.

we were striking, ctcut-lā-tlta *kō*.

By prefixing *ō* to the above, we get another form, thus :—

ō ctcut-lā-sen *kō*, *I was striking*.

This form may be called the Responsive Past. It is that commonly employed in answering questions.

Future Tense.

I shall strike, ctcut-sen *sü*.

we shall strike, ctcut-tlta *sü*.

By adding *ō* and *kō* to the simple future, a secondary form is obtained. It seems to be used only in answer to questions: will you strike it? and may therefore be termed the Responsive Future. All the Salish dialects seem to use forms in reply to questions which differ more or less from those used in direct speech or statement.

Imperative Forms.

strike ! hái-teē-ctcut !

strike you ! ctcut-teē !

strike now ! cōteēctcut !

strike you (plu.) ! ctcut-teē-hála !

let me strike it ! tōq úsutōq ctcut !

let us strike it now ! tōqē utlññetl tōq ctcut !

„ „ „ tōqē utlññetlta ctcut !

*Negative Forms.**I strike not, aúa-sen-ctcut.**we strike not, aúa-tlta-ctcut.**thou strikest not, aúa-sōQ-ctcut.**you strike not, aúa-sōQ-cute't'hála.**he strikes not, aúa-ctcutēs.**they strike not, aúa-ctcutēs.**Past Indefinite.**I didn't strike it, aúa-sen-kwa-sēctcut.**we didn't strike it, aúa-tlta-kwa-sēctcut.**Past Definite.**I haven't struck it, aúa-sen-sēctcut.**we haven't struck it, aúa-tlta-sēctcut.**Future.**I shall not strike it, aúa-sen-sä-ctcut.**we shall not strike it, aúa-tlta-sa-ctcut.**thou wilt not strike it, aúa-sä-sōQ-ctcut.**you will not strike it, aúa-sä-sōQ-hála-ctcut.**Negative Imperative.**don't strike it, aúa-sōQ ctcut'**don't strike me, aúa-sōQ cute's.**Conditional Forms.**ái kwe ctcut-En, if I strike.**„ „ -ōQ, if thou strike.**„ „ -ES, if he, she strike.**„ „ -Etltā, if we strike.**„ „ -ōqhála, if you strike.**when I strike, kwēnes kw'tl ctcut lā.**when we struck, kw'tl ctcut-lā-tlta-kō.**when we shall strike, kw'tl ctcut-tltā sä kō.**Desiderative Forms.**I wish I had struck it, ctcut-yuk-sen-ala.**I wish we had struck it, ctcut-yuk-tlta-ala.**I wish I could strike it, nē-stlē kwēnes ctcut.**I wish we could strike it, nē-stlē kw's ctcut-tlta.*

Interrogative Forms.

etcutes-ēyuQ ? *did he hit it ?*
 etcutes kō, *he did.*
 etcutesōQ ? *did you hit it ?*
 etcut sen kō, *I did.*
 etcutesōQ sū ? *will you hit it ?*
 etcut-sen sū kō, *I will.*

Iterative Forms.

ō-citeetc-sen, *I am repeatedly striking it.*
 ō-citeetc-tlta, *we are* „ „
 ō-citetes, *he is* „ „

Responsive Form of Same.

ā-tla-sen ō citeetc (yes), *I am repeatedly striking it.*
 ō cite'te'sōQ, *keep on striking it.*
 ō cteut-el-tlta kō, *we struck each other.*
 aúa-sōQ citet', *don't strike it.*
 ts'weñet ē kwāat, *please don't strike it.*

Passive Voice Forms.

Accidental Action.

I am struck, cite-noñ-sen.
thou art struck, cite-noñ-sōQ.
he is struck, cite-noñ-se tsāa.
she is struck, cite-noñ-se sa.

Purposive Action.

I am struck, cteut-oñ-sen.
we are struck, cteut-oñ-tlta.

By prefixing ā-tlā to the above, another tense is formed, which may be termed the Immediate Past. Thus:

ā-tlā-sen cite noñ, *I am struck.*
 ā-tlā-tlta cite noñ, *we are struck.*

Past Tense.

Accidental Action.

I was struck, cite-noñ-lā-sen kō.
we were struck, cite-noñ-lā-tlta kō.

*Past Tense, Purposive Action.**I was struck, etent-oñ-lā-sen kō.**we were struck, etent-oñ-lā-tlta kō.**Future Tense.**I shall be struck, cite-noñ-sen-sä.**we shall be struck, cite-noñ-tlta-sä.**I shall strike myself (if I do that), cite-noñet-sen sä.**Conditional Forms.**If I am struck, kwe cite-en.**If we are struck, kwe cite-etlta.**Negative Forms.**I am not struck, aúa-sen sēcite.**we are not struck, aúa-tlta sēcite.**I was not struck, aúa-lā-sen sēcite.**we were not struck, aúa-lā-tlta sēcite.**I shall not be struck, aúa-sen sä cite.**we shall not be struck, aúa-tlta sä cite**Miscellaneous Phrases.**what is that? stañ yñ ātce?**a stone, tse sñānit.**is it a stone? sñānit-a?**it is a stone, sñānit kō.**which stone? tuqēin ātce sñānit?**what kind of a stone? stañ ātce utl sñānites?**a black stone, nekēeq sñānit.**is that a black stone? ō nekēeq-a kō tce sñānit?**on a stone, utsá sñānit.**under the stone, klāteilawetl utsá sñānit.**it is a good stone, ēi kō sñānit.**one dog, netsēkwus (skáqa).**two dogs, tcesēkwus (skáqa).**no dogs, aúena skáqa.**dogs, skāláqa.**any dogs, muk^u skwenēñ skáqa.**many dogs, ñuñ skáqa.**few dogs, aúa sñuñ.*

right ear, tsī mēn.
left ear, tsukwā^áēn.
both ears, tseátcān.
right eye, swémā^áēs.
left eye, tsēkwā^áēs.
both eyes, cwe^átcā^áēs.
right hand, sēmēlā^áēn, sēmēkwuss.
left hand, tsek^{wé}yōs.
both hands, sātēcōs.
right foot, saialumsin.
left foot, tsēkwasin.
both feet, tsetcāsin.
this house, tīa áloñ.
that house, tsáa áloñ.
these houses, tīa áláloñ.
those houses, tsáa áláloñ.
I want some water, nestlē kw's kwā.

N.B.—This word “want,” “wish,” “like,” is one of the most constant of all the Salish terms. It has the same form in all the dialects examined, and is always conjugated with the pronominal forms *ne*, etc. It is perhaps the best test word of this linguistic stock.

I am thirsty, cá^ácāsen.
I want some food, nestlē kw's sētlun.
I am hungry, tlútēsen.
The moon will rise soon, tuqtēlēl aiyúna kwān tse tiskalte.
who is that? nētl á^átce san tsáa?
give me some water, enátce kwākwā stōñis.
make up the fire, teuk kō sēsta.
one tree, snets é^átlte' (skelá^álēnōq).
two trees, uste's é^átlte'.
a small tree, usmémēn é^átlte'.
small trees, usmé^álēmēn é^átlte'.
lots of trees, ñuñ skelkelá^álēnōq.
all trees, muk^á skelkelá^álēnōq.
few trees, auskwēn é^átlte'ál skelá^álēnōq.
one house, nitsaú^átōq.
two houses, suñtōq.
many houses, ñuñ áláloñ.
small houses (klaklōka, *small*), áá^áloñ.
large house, teukaú^átōq, teuk^á áloñ.
large houses, teuk áláloñ.
a good man, éi swé^áeka.

he is a good man, éi swéeka tī ō nītl.

I am working, tcē-sen kō.

he made it with a knife, ō cp̄leten tesqtcēs.

I am struck with a stone, ts'étéñ-sen utsá sñánit.

it is going to rain, tlāmoq yoq sā.

it is John's dog, tūq John skáqa.

we have some horses, tc'stéekēū-tlta.

my dog is white, kw's (or tce) ne skáqa puk'.

your dog is black, kw's(a)unskáqa nek'éaq.

come with me, Enátce ésūwa.

bring me the dog, Enaúqtce ten skáqa.

give me the dog, Eñastcē ten skáqa.

it is cloudy, Eeqnaúwis.

are you hungry? k'wāiyisq?

I am hungry, k'wtl k'wāiyisen.

are you cold? tsātluñasq?

I am cold, tsātluñsen.

did you shoot a deer? tcētlunuk'asq uk sméyis?

it is John, ō nītl kō John.

he said I was a bad man, aqun kwénis skāas swéeka.

when you come in shut the door, ásq Ená nūwēluñ ēnutkutq se satl.

these horses are black, tīa stéekēū nek'éeq.

those men are old, tsau nenétlia selálōq.

those girls are beautiful, tsāa kuñkuñiteal alē.

those women are ugly, tsau nenétlia kulkuláma.

I have a dog, tc'skáqa-sen.

you have a dog, tc'skáqa-swā.

you and I have a dog, mok^u stukó tc' kwa skáqa.

we have some horses, ōtc' stéekēū-tlta tukō

he has some horses, ōtc' stéekēū tō nītl.

my dog is black, tīa neskáqa nek'éeq.

your dog is white, kw's unskwā unskáqa puk'.

his dog is white, tīa (or kw'sū) ō nītl skáqas puk'.

our house is old, kw'tl sálōq tī áluñ.

my hat is on the ground, tc' nestcesank se saukte.

it is under a stone, tltcalawutl utsá sñánit.

it is in the box, Eshauwetl utsá k'láiyakus.

near me, Estásetl ā úsā.

a stone will sink in the water, tsa sñánit tl'elteelnēstun sā utsá kwā.

come with me, Enátce é sūwa úsā.

come home with me, Enátce tāk^u ésūwa úsā.

go with him, qonētee ésūwa Etsāa.

I will go with you now, yēsēnsā ésūwa unúkwa étiau qon.

I will go with you to-morrow, yESEN sã éšūwa unúkwa kwōkwáitcilis.
I went with you yesterday, yÉla SEN kw'cuntil unúkwa teilaketl.
let us go now, héista kw'tlyiatla.
let us all go, héista yátilta ō muk^a stíya.
let us go together, héista ō yEKwentäl.
let us build a house, héista teätecūtwnũ.
let us eat it all, ñasta ó muk^a.
the moon is bright, nūqwaíyuñ sã tl'kelte.
the day is clear, tía ánuk yaíyuñ.
it is fine, éi skwáteil.
he is making a fire, teukwéo tsáa.
make up the fire, qónatce teukóse.
light the fire, teukóse.
give me the horse, Enauq stēkēũ.
I can ride, Estēuāt SEN untzēluñ.
I can swim, kla SEN ko steuāt tuñõñ.
are you cold? tsátluñ ESŌQ?
no, I am not cold, aúa SEN tsátluñ.
yes, I am cold, tsátluñ SEN kō.
is he sick? Esqatlatla?
he is sick, Esqatlatl kō.
are you hungry? kw'tlete ESŌQ?
I am, kw'tlete SEN.
is your father dead? kw'tl k'wóí yEKWE kwen man?
yes, he is dead, äa, kw'tl k'wóí kō.
is he coming? yeún-a?
are you coming? ä tla ESŌQ ē yeún-a?
I often go there, ōyá kwéNES áauq.
come in, Enátce nūwélun.
go in, áauqtce nūwélun.
did you shoot a deer? te' tlunúk'owus auk sméyis.
is it dark? ä-tlātece?
yes, it is dark, tlate kō.
is it light? státō-ä?
yes, it is light, ō státō kō.
I want you to go, nestlē kw'sen sía.
come along, Enátce.
once he came to my house, ō-netsauq táteil ne áluñ.
he often used to come, ō yála kō kw'sóenas.
when I came in, the man was lying on the bed, kwéNES táteil tsō nītl sesaút
útsa cwámūt.
when I went out I saw him there, kwéNES kw'thía skéluñ ōyú kwenétsen sesaút
útsa cwámūt.

when you come in shut the door, ásoq nūwēluñ éi nūqtEkut tsáasátl.

when you are sick you should take medicine, kwe esqatletlōq éi k-ū
kwōkwānsiñōq.

when it rains I stay in the house, ása tlúmoq éyū usnáwetl-sen sä uk^u
'staleñōq.

when the deer saw me it ran away, nītl ne sō kwEnáñus sō kwániñuts tsáa sméyis.

would you not like some meat? aña Es-un-stlē tsáa sléuk?

which is your horse? nītl átce tēqéin un-skwa tía stēkēū?

he stole my dog, ō nītl kō kánes ú-kwe-ne-skáqa.

he stole your dog, ō nītl ko kwänésa un-skáqa.

my dog was stolen, ka nētuñSEN aú-kWE-NE skáqa.

I lost my dog, Hwēl kō kwe-ne-skáqa.

I cut my foot, tlētstsESEu.

it is raining, tlúmōq.

it is snowing, tcēyuk^u.

it rained yesterday, tlúmoq uks teiláketh.

it will rain to-morrow, I think, { éwa tce } tlúmōq sā kō kwátcilis.
{ éwā kō }

if it rains I shall not go, ása tlúmōq éyū aúa-sen sä.

where are you? āqēin kw's ē átce?

I am here, átlā sēn kō.

where were you? āqéin lāswaátce?

where do you live? āqéin skwe átce?

I live here, átlā-sEN kō ō átlā Etía.

I live there, lā-sen kō Etólō.

he is in the house, átlā tī ō usnāwetl áluñ.

where is John? āqéin yūq kw's ē átce kwe, John?

he is on the beach, lā áte sásau.

I am a Songish, soñES-sEn kō.

he is crying, tsáa ō nītl qāón.

he is laughing, tsáa ō nītl nEnaiyuñ.

did you go? kw'tl yála-sōq?

no, I did not, aña-sEn sīya.

yes, I went, ō yála kō.

he went, ō hai la yä kō.

yes, I will go with you, áa ko ćsūwa sen.

come along then, Enátce.

where have you been ? tuqén la swátce ?

I have been for a walk, ō cútuñ-sen álā.

where are you going? tuqén swátce?

you had better not go, ō auítce.

I must go, ō yā-sen kō.

I am going, yā-sen.

won't you come with me? ā wā-sōQ Ená éśūwa.

stand up, sétliñ.

I am going, kw'tl nētl nEsyá.

go! qonētcē!

you had better go, yātcē.

I am not going to strike, ō aña sen sa ctuct.

Prepositional Phrases.

on the beach, sásō.

near the water, Estásetl utsá kwā.

in bed, kw'tl étet.

on a stone, ts'uat utsá snánit.

in the clouds, uskwákwa, cwásíten.

on the water, Eskasetl átsá kwā.

in or under the water, klátcetl átsá kwā.

in the sky, sīsetl utsá skwátcil.

in the canoe, élálitl utsá snúkwetl.

in the house, ēwusnāwutl utsá áloñ.

outside, Esáketl.

underneath, k'lāteílawitl.

on the ground, se sañt utsá tuñūq.

near or close to me, Enátce Estásetl.

sit by or near me, Enátce Estásetl kwenz ámut.

come along with me, Enátce éśōwa.

I am struck with or by a stone, klumatoñ-sen utsá snánit.

he struck me with a stone, ó nētl kō klumas utsá snánit.

STORY OF SMÚTUKSEN.

Skwácin utlsmeǎntc. "Enátce úña uts en-smánite." "Enátci
Skwacin was chewing gum. (Said she) "Give me some of your gum." "Come-you

ésūwa ā kwāsesem a kwícqilas ñuñ smánite." Nētl-sō yās
with me and I show you where is lots of gum" (said he). Then they went

k'wácúneten. nētl sō "aqéin átce te cwólas te smánite?" "Tūq
together. Then (said she) "Where is the place of the gum?" "Nearly

teílálatlta étūs." YE-kúmtes te sélekwus te skēts. nētl sō ēye-
there-we getting" (said he). She breaks off the fringe-of the blanket-her. Then she

kúlkntes. Sō yās ōcutuñ. nētl sō hais te sélekwus.
hangs it on the limbs Then they go on walking. Then she finished the fringe.
of the trees.

Nētl sō tūq tēkaíwuks skēlukēlāuliñuq, tus utsä qátca, nētl sō kwáles
Then she bent the boughs young trees, they get to a lake. Then spake

tē slēñ. Sō Enás ō táteíl tluttlalē. "áletl-tcē." Nētl sō áletls
the crane. Then there appears a shallow-canoe. "Get-in-you" (said he). Then they get in.

sō tákwels; nētl sō tcañs tsäa Skwácin. Nētl sō "nūwēliñ-tcē."
Then they cross. Then they reach that Skwacin. Then "Go in" (said he).
the home of

Nētl sō nūwēliñs. Nētl sō qaitēñs nētl sō slēnistēns, sō
Then she-went-in. Then she-slipped-down then he picked her up, and

amât'ēns; nētl sō umuts tsäa Skwácin nunuts slēñli. Nētl sō
set her down; then sat down that Skwacin sat down (also) the girl. Then

kwáñnūkwēl. Skwácin "Kwenála uncwēlākwa?" "ápen-tlta"
they talked together. Skwacin (said) "How many your brothers?" "Ten-we" (said she)

tōwa kwákwels tsan nēñtliá kw'tl-kwal tē slēñ. Nētl sō tē
awhile they talked they when cry out the crane. Then the

k'wéstēns. "Nētl unskw'kwa?" "Nētl" ená nūwēlēñ nētl sō
canoe brings "Is that your brother?" (he asks) "It is" (she replies) then he enters then
him over.

teak'ēs, nētl sō nuqtikwenkwastēñ tsätsálas, nētl sō tl'pútsets.
he slips down, then (Skwacin) takes out the heart his, then he swallows it whole.

K'la kw'tl-kwal tē slēñ. K'la táteíl tē nátsa klauaqenátíñ.
Again cries out the crane. Again comes another one he does the same to him.

aiyū yaqenátíñ. Aiyū auk^u tsä ápen. Qeñ se
then does same to all (the brothers). Then finished the ten (of them). Crying the

tāns muk^u skwátēil. Nētl sō kwéñets tsä k'utēi. Nētl sō tlíñas
mother-their every day. Then she took some moss. Then she took

tsä smútuksen ē yēāqtēs útsa k'utēi, nētl sō muk^u skwátēil, nētl sō
some snot and put it on the moss, then every day, then

kwéukset, nētl sō k'wónēs tē sáles ē tsä sqúna, sō kwónūq
it begins to-move, then she perceives the hand and the feet, then she sees

tsä kúloñ ā nā sō alésēts. Muk^u skwátēil tcē señs Smútuksen.
the eye, then it becomes alive. Every day (growing) it grows into Smutuksen.

Nētl sō yēyāseñs. "Qntsésíñ-tcē kw's nāyétcut." Nētl sō qutēts tē
Then he plays about. "Make-me-you a shooting weapon" Then she made a
(said he to his mother).

ewōmátíñ ē k'la yétcut, 'nētl sō etuñs. "Aúa-sōq lelélōñ, auk^u
bow and also arrows, then he went hunting. "Don't you go far away, lost

un-ecéetl." Nētl sō tcuk swéeka Smútuksen. "Stañ yūqatce
your elder brothers." Then big man (was) Smutuksen. "What kind of wood

kwe tlāaúq?" "ē aúa ō kō nuñúna ē-aúa atce so éi kwēns-táat?"
may be hard?" (said he) "I don't know my-son hadn't you better try"
(answered she) (for yourself)

Nētl sō tāats muk^u swunēñ etcatl, wonái k'luñ-átltc k'laaúq. SmútuksEN
So he tries all kinds of wood, only yew tree hard. SmutuksEN

Ectát te tans: "EstañES atce ēsyás ō qaón?" "Muk^u qái unewalák'wa.
asks the mother-his: "Why always crying?" "All dead your brothers
and sister.

ēwa átce slalakum kwe-tcáluk." Aúa skwāls ō lēlāniñāl. Nētl sō yās
may-be a monster lives in the woods." Not speaks he listens only. Then he goes

SmútuksEN stuñ qelqallekwets, nētl sō kwónūqs te scēlekwus, nētl sō
SmutuksEN for a walk all armour-clad, then he perceives the fringe, then

yetleás nētl sō sáūs sō kwāls te slēñ. "Nētl-a
he follows (the signs) then he reaches the lake whereupon cries out the crane. "Is that
unewákwa sáū?" "Tūq aúina"; "ha! ha! skwāls te Skwácin
your brother at the lake?" "None left"; "ha! ha! said Skwacin
(said Skwacin) (she answers)

smēmátsEN, éi sā ne sētlen." SmútuksEN ēteáwun: "áá sōq se ō
he is shoving off, fine will be my meal." SmutuksEN was singing: "No matter how

slalakum éwā úsen sā ō teilaúsa." SmútuksEN sō k'wēns. Sō
great a monster maybe I am shall turn you down." SmutuksEN then disembarks. When

tus' útsa sátl sō qéltES stauwok qéltES nūas nētl sō
he reaches the doorway then threw down clay he throws it inside (the house) then
nūwēluñis te SmútuksEN, nētl sō kwéutels, nētl sō nūqtlkwenkwástiñ
he enters (does) the SmutuksEN then they fight, then he (the Slalakun) thrust
his fingers into his heart
(SmutuksEN's)

nētl sō teltuks te' sálie." "Kw'tluñētl aúENS qonáñ?" nētl sō
then they break off his fingers. "Is that all you can do?" (said SmutuksEN) then

etcéakwutuñ te Skwácin, nētl sō kwiskwan te Skwácin. Nētl sō
he struck him on the head the Skwacin, then fell down Skwacin. Then

k'áñi set SmútuksEN nūqtltcákut. "Muk^u ne-cwálakwa tsálas
the maiden bade SmutuksEN cut him open. "All my brothers' and sisters' hearts

usnáwetl." Nētl sō nūqtltcakuts, tuq sanyuq átce tsála tláa
inside" (of him, said she). Then he opens him, whose heart this one
(he wonders)

EstanETl ō nenētlia eskwákwai, ō-tlāmátes, nētl sō halétENS.
he lays in a row those dead-ones, he fits each (heart), then he restores them to life.

"hēs-lā kō wā nicwétet." Nētl sō tákūs, tcásteESA kw's-tákwELS.
"Long-time have slept" (say they). Then go home, two-by-two cross they.

SmútuksEN ētl-kwáwus kw's tátewELS. Nētl sō k'w'tcátENS te slēñ, nētl sō
SmutuksEN was the last to cross. Then he killed the crane, then

tultustiñ tilitelái nētl sō tákūs, éi-skwálekWENS se taus.
he destroyed the ferry-boat then went home, rejoices the mother-their.

Nētl sō yās teiátutl muk^u nenētlia. Nētl sō kwuqemuqWELS. "Nētl
Then went duck-hunting all of them. Then quarrel they together. "This is

nEskwa nE yéteut." "Aúa, nētl nEskwa." Nētl sō lat'l
 my my arrow" (said one). "No, it's mine" (said another). Then the elder one
 kwuquqwel utl Smútuksen. "NEēyētl nētl ō nEskwa nE-yéteut."
 quarrels with Smutuksen. "My elder brother, it's my my arrow"
 (said Smutuksen).

"Aúa-sōQ tečtluñ ute-úsa, smútuksensōQ." Nētl sō tâteuks, sō tākūs,
 "Don't-you 'brother' me, you snotty-one." Then he becomes angry and goes home,
 sō teañs nētl sō étúts, etlqaléEkwoñ. "Umut-teē étlunsōQ,"
 when reaches home then he lies down, covers his face with the "Sit-up-you, get up,"
 blanket.

set sa tans, aúa skwals, tsä Smútuksen, nētl sō teañit aúina,
 said his mother, not he replies, that Smútuksen, then she felt him and behold
 nothing was there,
 nētl sō twésts ō twāi tsä smútuksen. Háí kWE.
 then she pulled back the blanket and lo! only that snot. Finished.

THE EQUIVALENT OF ABOVE AS TOLD IN ENGLISH. BY THOMAS JAMES.

There was once a family of ten brothers and one sister; they lived together with their mother. One day the girl went into the woods alone. She saw there a fine-looking man who was chewing gum. He made a great noise over it. Thought the girl to herself, "What is the man chewing? it must be some kind of good gum." She accosted the man asking him for some of his chewing-gum. Said he to her, "I have no more here, but I will show you where you can get plenty for yourself. It is only a little way from here." She followed him a little way and then questioned him again. "How long before we shall come to the gum." "In a little while now," he replied, "it is only a short way from here." But she is alarmed now, and fears he is taking her away, so she unravels her blanket and ties bits of the yarn to the branches of the trees she passes. Before they get to their destination she has used up all her blanket in this way. She now marks her course by breaking off the ends of the twigs and branches in her path. In course of time they come to a lake: as they approach a Crane cries out. He is watchman to the ogre who had enticed the girl away, and always gave notice of the approach of anyone by a harsh cry. When they reach the edge of the lake a little boat appears self-propelled without sails or paddles. It was the ogre's magic boat. The ogre now bids the girl get into the boat. He follows her, and they presently are carried to his house, the inside of which is as bright and dazzling as the sun. The floor is also bright and exceedingly slippery, so slippery that no one can stand upon it. "Go in," said the ogre to the girl, but no sooner had she set her foot upon the floor than she fell down and could not of herself get up again. The ogre now picked her up and set her upon a seat. He then asked, "How many brothers have you?" "Ten," she replied.

Now when the girl did not come home that night her brothers and mother were very anxious about her, and on the following morning the eldest set out to follow her track. He had no difficulty in doing this on account of the bits of yarn tied to the trees and the bent and broken twigs. In course of time he reached the lake and the Crane gave his warning cry. The little boat next appeared into which the young man stepped and was taken to the ogre's house. He stood at the entrance a moment and the ogre said, "Come in, my friend, you will find your sister here." The youth entered, but as soon as his feet touched the slippery floor he fell prone upon his back. Thereupon the ogre thrust his fingers into the young man's breast and tore out his heart and swallowed it. This done he set the dead body aside out of the way. The eldest brother not returning, the second set out in search of him and his sister. In due course he arrived at the ogre's house and met the same fate as his brother. In like manner each of the ten brothers setting out one after the other were decoyed to the house of the ogre and there done to death by him.

Now the poor mother was left without sons or daughter. She cried for many days. At last she took a bunch of moss, in the centre of which she placed some mucus from her nose. She watched this day by day; soon the mucus began to show movement, a little later a hand appears, then another and also the feet. Next she perceives the face and eyes. Then it becomes alive and grows into a stout boy baby. The mother now tends and cares for this new child, and he quickly grows into a big strong boy. "Make me a shooting-weapon, mother," said he. The mother complied, and furnished him with a bow and arrows. With these he would go out hunting. Before he went away his mother cautioned him about wandering too far off, telling him how she had lost all his elder brothers and sister. Smútuksen was fast growing to manhood. One day he asked his mother, "Which is the hardest kind of wood?" "I cannot tell you my son," replied she; "hadn't you better try for yourself." So he tried all kinds of wood, and found the yew-tree best suited for his purpose.

Now his mother had not ceased grieving for her lost children and Smútuksen often found her crying. "Why do you cry so much, mother?" he asked one day. "I cannot help grieving over your lost brothers and sister. I think they must have been taken by an ogre that lives in the forest." Smútuksen listens to his mother's conjecture concerning the disappearance of his brothers and sister, but says nothing. He went out thoughtfully clad in his armour and presently came upon a piece of the fringe of his sister's blanket still hanging upon the bush where she had tied it. He looked about and saw the next piece, and thus found the trail his sister had left. He follows this up till it brings him to the Lake. When the Crane saw him it gave forth its croak of warning. Upon this the ogre, who had heard it, asked the girl if she thought that was another of her brothers coming to look for her. Replied she, "I have no other brothers." Smútuksen now began to sing. "You may be ever so great an ogre but perhaps you will find your master in me." "Ha! ha!" laughed the ogre, "hark at the boastful puppy. What a nice

meal he will presently make for me." Meanwhile Smútuksen was crossing the lake in the magic canoe. Now he had brought some pipe-clay with him, and when he reached the doorway of the house and saw the slippery floor he threw some of this upon it. By this means he could walk over it without falling or slipping down. He now enters, and a conflict begins between the ogre and Smútuksen. The ogre, as was his wont, thrust forth his claw-like fingers and tried to tear out Smútuksen's heart, but he had found his match this time. His fingers broke off against Smútuksen's armour. "Oh! oh" mocked Smútuksen, "is that all you can do? take that for your trouble," and with that he struck him a great blow on the head which felled him to the ground. The girl, who had observed the fight, now called upon Smútuksen to cut the ogre open. "He has swallowed all my brothers' hearts," said she. Smútuksen cut the ogre open and found the ten hearts inside him. "I wonder whose heart this is?" he remarks as he pulls out the first. When he has taken out all the hearts he lays the bodies of his brothers in a row and fits into each the heart belonging to him. This done he restores them to life. "Dear me," says each, "I must have slept a long time."

They now set off home, crossing the lake two at a time. Last of all came Smútuksen and his sister. When he lands he turns and smashes the canoe to pieces. He also kills the Crane. Soon they reach their mother's dwelling, and great is her joy at the recovery of her children.

Some time after this the brothers all go duck-hunting together, but when the shooting began they fell to quarrelling among themselves as to whose arrows brought down the ducks. The eldest brother claimed them, but Smútuksen said, "O my elder brother it is not your arrow, it is mine." Thereupon the elder brother got angry and said to Smútuksen, "Don't 'elder brother' me—you are not my brother; you are only a snot-man." This remark wounds Smútuksen so deeply that he leaves the others and returns home alone. When he reaches the house he goes in and lies on his bed, covering himself entirely with his blanket. Presently his mother comes to him and bids him uncover himself and sit up, but she gets no response from him. Then she pulled back the blanket and behold he had changed back into nose-mucus again and was no more a man.

MEMHAÍAS' GRANDSON.

There was once a chief named MEMHAÍAS who had ten sons and one daughter. The latter after the custom of chief's daughters was a *clauñuñ*, that is, she led a very secluded life, rarely if ever leaving her father's dwelling during the day.

One night she was awakened by someone pulling her blanket aside, "Who's that?" she asks. Her visitor's only reply was a request to move over a bit and make room for him. He lay with her that night and she repeatedly asked who he was, but received no reply to her question. On several successive nights her unknown lover came to her, but she could never get him to reveal his name or tell her who he was. All she knew of him was that he possessed a fine head of hair.

In course of time the girl found herself with child, and was much distressed thereat by reason of the shame it would bring upon herself and family. She now set herself to discover the identity of her nightly visitor. To do this she took some deer fat and mixed it with certain ochres, and smeared the palms of her hands with the compound, and when her lover lay with her that night, she left an impress of them upon his shoulders. Now it was the custom of the youth of the village to engage in various athletic exercises in the early hours of the day, to perform which they always threw aside their blankets or tunics leaving their bodies bare. On the morning following the girl begged to be allowed to go out to see the young men go through their exercises. At first her mother refused her request, but finally gave way to her importunities, and allowed her to go well shrouded in her blanket. When the young men stripped for their contest, almost the first sight that met the girl's gaze was the imprint of a pair of hands on the shoulders of her younger brother. She is horrified at the discovery, well knowing the deep shame and disgrace that must fall upon her family. She returned to the lodge and all that day she sought to find some way by which she might spare her parents this dreadful disgrace. She could see but one, and that was for herself and brother to steal away quietly from the camp and hide themselves in the depths of the forest. So that night when her brother came to her, she told him of her condition, and that she knew who he was, and urged him to leave home with her, to spare their father the deep shame that his conduct must bring upon him if she remained till her condition was discovered. He consented to her plan, and they left the camp that night before anyone was stirring, and betook themselves to the forest and mountains. They travelled continuously for twice four days, then the girl said, "We will stay here and build a shelter for ourselves." This they did, and in course of time the girl was delivered of a fine male child. The child grew amazingly and soon became a strong boy. One day he was out shooting with his bow and arrows a little way from home when he saw a great fire in the direction of his parents' lodge. He hastened back and arrived just in time to see the roof fall in. He called aloud to his mother and father, but could get no reply. That night it was revealed to him in a vision who his parents were, what they had done, why they had left home, and how they had planned to wipe out their offence by self-destruction. He learnt also the name of his grandfather. The boy determines now to seek the latter. To this end he calls upon his totem the woodpecker, and asks his assistance. The woodpecker promises to guide him to his grandfather's lodge. The boy cuts himself a staff and the woodpecker perches upon the top of it, and they thus set forth. As they went the boy sang and cried alternately. The words of the song were, "Oh! my father and mother are burnt to death, and my grandfather is MEMHAÍAS."

As he neared his grandfather's village, a woman who was gathering shell-fish on the beach heard his song and called out to MEMHAÍAS' wife, who was sitting out of doors engaged in basket weaving, and told her that someone was singing in the mountain about her husband MEMHAÍAS. The wife called out and told her husband

what the woman was saying, and he bade her go down to the beach and listen for herself. She went down and the women said to her: "Look towards the mountain and listen." She listens and hears her grandson's song, "Oh! my father and mother are burnt to death, and MEMHAIAS is my grandfather." The old woman now calls her husband to come down and hear for himself. The day was very fine and still, and the sounds carried a great way. He goes down to the beach and listens, and presently hears his grandson's plaint. MEMHAIAS now calls his friends to listen, and they decide to go up the mountain and seek the singer. After some time they come upon him, and find that he travels in a very singular manner. He takes but one step to each repetition of his song, and it thus takes them fifteen days to get him down the mountain. When he arrives he tells his story and what he had learnt in his vision; and the mystery of his parents' sudden disappearance from their home was thus made known to his grandparents. They sorrow much over the sad end of their son and daughter, and send out a search-party to see if by any chance they had not perished in the fire. But no one could get near the spot where the house had stood, the fire had spread itself for miles on all sides, and was still fiercely burning, and nothing was ever afterwards heard of the unhappy pair who had thus deliberately planned their own death to wipe out the disgrace of their lives.

This story recalls one which I gathered some years ago among the Thompsons of the Interior, but is less graphic and much shorter. I am not disposed to think the LEKUNEN version is derived from the Thompson. Each I think is independent of the other and both equally interesting as exhibiting the shame and disgrace of incestuous unions.

MYTH OF THE GHOST-LOVER.

Once a long time ago the SOÑES made a successful raid upon the Sficiatl, and returned to the island with many heads, which they stuck upon poles set up in the village. Now it happened that the daughter of the chief of the SOÑES was passing by where the heads were set up and looking upon them compassionately observed that one was the head of a very handsome young man. She was moved to take this head down and cry over it, caressing the beautiful long hair as she did so. For twice four days she daily fondled and cried over this head. At the end of that time some one came to her couch that night. She asks, "Who are you?" and received the reply, "It is the man whose head you have been fondling and crying over." For several successive nights her ghostly visitor appeared to her in this way.

One night he said to her, "To-morrow night I am going to take you away with me to my old home; I have a brother who lives there, who is just like me. When you arrive at Sficiatl climb the mountain and you will see a lot of mountain-goat wool which you must make into blankets. I will be with you all the time till you meet my brother, whom I want you to marry." About the middle of the following night the ghost-man came to her bedside and said, "If you are ready, come." She

got up and followed him out of the house. On the beach was a canoe with many paddles in it. Said the ghost-man, "Get in and cover your head with your blanket." The girl does as she is bidden, and hears nothing but a succession of "Ohs! Ohs!" Not a sound of paddling does she hear, and before she is aware of it the canoe has neared its destination. The ghost-lover now bids her uncover her head and get out of the canoe. "This," said he, "is where my brother lives." They climb the mountain and she finds quantities of wool. This she gathers and prepares and makes into blankets. Every morning she finds the carcass of a goat close by the shelter she had made for herself. She stayed here on the mountain spinning wool and weaving blankets for a whole year. At the end of that time one day she met a young man. She looked at him closely and saw that he was very like her ghost-lover. "This must be his brother," she said to herself. She hung her head and began to cry. The youth said nothing and presently left her. He goes home to his mother and says, "I met the finest woman I have ever seen this morning on the mountain. I wish you would get her for my wife. When you ask her, tell her I am the young man she saw this morning."

The parents of the youth went to see the girl, and found her busy weaving her blankets. The mother opens the conversation by asking the maid if she remembered seeing a young man lately. She answered, "Yes, I saw him." "He is my son," said the old woman, "and he wants you to be his wife." "I will go with you," replies the girl remembering her ghost-lover's wishes. They descend the mountain together. When they arrive at the old people's dwelling, they ask her how she got to their part of the country. "I was brought here by the ghost-people," said she, and thereupon tells them her story. When she speaks of the strong resemblance between their son and the head she had fallen in love with, they cry out and say, "Alas! it was our son his twin brother." The father then says, "I will send you back to your people with my living son, but we must first find some one who knows the way." He thereupon calls in the Elk and asks, "Do you know the whole country round?" "No," replies the Elk, "I am acquainted only with open glades." He then calls in the Deer, and puts the same question to him. The Deer replies, "I know parts only of the country." The old man then called in one animal after another, but no one of them possessed the necessary knowledge, till he came to the Mink. Mink replied to his question, "Yes, I know all the country, and I know, moreover, this girl's father's name. He is called Miñqaias."

The old man now sent for the store of blankets the girl had in her mountain home. There were many bales of them, far too many to put into their canoes. So he ordered them to make a great raft by means of their canoes. Upon this he placed the bales of blankets and then set out with his son and daughter-in-law and friends, with Mink to guide them.

They follow the coast till they reach the country and settlement of the Sk-qómic. Here Mink calls aloud for Miñqaias. They learn that no such person lives there and proceed on their way again till they reach the settlement

of the Muskqiam, at the mouth of the Fraser. Mink calls aloud for Miñqaias here, also, but is told no such person dwells there. From Muskqiam they proceed to the settlements of the Stewásen, and from thence to Semiahmoo Bay, but meet with no better success. In none of these places lives Miñqaias, the father of the girl. Next, they call at the settlements of the Tlumi. Here Wolf comes out and says, "You have called at the wrong place. If to-morrow morning you will follow the sun you will come to Miñqaias' country."

On the morrow they follow the course of the sun, and at dusk they come to a mountain called Skálakum. Here they wait till the moon rises, when they follow it throughout the whole night. At sunrise they approach a village and Mink calls out as usual for Miñqaias. Now, there was a woman on the beach gathering cockles, who, when she heard Mink calling for Miñqaias, leaves her cockle gathering and runs to Miñqaias' dwelling and informs him that some people on a large raft are calling for him.

When Miñqaias hears the woman's words, he bids his people prepare themselves for war. Said he, "They may have come to fight with us." Miñqaias and his people placed themselves in readiness, and would not go near the raft. When the girl saw that her father feared treachery she stood up and called aloud, "I am Miñqaias' daughter; I have returned and brought my husband and his friends with me." When Miñqaias hears and recognises his daughter's voice, he cries out for joy, and bids the people go down to the water and bring the raft with its contents into his house.

This they do, but so large was the raft that they had to take down the side of the house to bring it in. The girl now relates her adventures and all are greatly astonished at her story. Miñqaias entertains his guests royally for several days. He also inquired of them how long they had been coming, and learnt that they had been two moons on the way. The father of the young man asks Miñqaias if he cannot show them a shorter way. Miñqaias promises to do so, and says he will ask his brother who lives in the sea.

The name of this "brother" is Stéqwi. Miñqaias goes to the top of the mountain, and calls out to his brother of the sea. The latter replies and asks what he wants. Said Miñqaias, "If I want to pass quickly from one end of the island to the other, how can I best do it?" "I will tell you," replied Stéqwi. "Whenever you want to travel on the water take the course of the current. This goes in one direction for half the day and in another for the balance of the day." Miñqaias thanks his brother, the Stéqwi, for his advice, and returns to his guests. He then calls to him all the animals and asks them if they know the way to follow the ocean currents, but none but Sea-lion knows, and he requires much food to eat on the way. Miñqaias calls upon his brother again, and asks him to supply them with food for Sea-lion. Stéqwi promises to send the salmon along with them. Next morning the visitors bid Miñqaias adieu, and set off under the guidance of Sea-lion. Presently they strike the current and find the Salmon travelling with them. Sea-lion and his people have, therefore, plenty

of food by the way. The current carries them to a small island near Sechelt Bay. Here Sea-lion rises to the surface with the towing line in his mouth, and informs them that they are at home.

For this reason the sea-lions of to-day always travel by means of the ocean currents, and the Indians say that objects drift from the island to the mainland and back again, by regular and periodic currents; and they believe these currents were caused by Stéqwi, the "brother" of Miñqaias, as related in this story. They further say that this intermarriage of the Soñes maiden and the Sféiatl youth in the manner related, was the origin of the peace and friendship which have existed ever since between the two peoples.

STORY OF Sqáleken.

There was once a boy who had three uncles. The name of the eldest was Tl'tákeltūq, that of the second, Tl'tōqelánuq, and that of the youngest, Ts'kwímet. Whenever his uncles gave a feast this boy disgraced them by licking off the platters and dishes like a dog. This habit made the people laugh at him, and brought shame to his uncles. Said the eldest to the others, "What can we do with such a nephew? I will kill or drown him." "No," said the youngest, "you must not kill him. You had better punish him in some way." The eldest uncle then took a handful of cedar tips, and rubbed the boy's face till the blood came. "Now," said the youngest uncle, "if you take some of the prickly dust of the white pine and fill his eyes with it you will punish him well." One of them objected, saying, "Why do that? You might as well kill him outright as blind him." Replied the youngest uncle, "I don't agree with you; one can never tell what might happen; perhaps something good may come of it." "All right," now say the others, "do as you say."

Upon this they fill the boy's eyes with the prickly bark dust, and take him into the mountains, and leave him there. The boy, thus left to himself, wandered about for four days. At the end of that time the eldest of the uncles went out one evening and was startled to see flashes of lightning coming from the direction of the mountain where the boy had been taken. Said he to the others, "I have seen a strange thing; I saw many flashes of lightning coming from the direction of our nephew; lightning at this time of the year is very unusual; I wonder what it means?" All the uncles now go outside and sit and talk and watch the lightning. Presently the youngest said, "I had better go and see what this strange thing means." He went to that part of the mountain where the boy had been left. As he approached his nephew called out to him: "I see you coming, uncle, don't come any nearer to me or you may be harmed. Swówas, the Thunder-being, took away my blind eyes and gave me new ones instead, and these flash the lightning you have seen. I want you now to make me a house without any roof; make the walls of new mats (sáláts) which have never been used before." The man returns to his brothers, and tells them what he has discovered.

The uncles now feel proud of their nephew and his mystery powers, and forthwith build him the house he asks for. The boy's face shines and gleams like fire, and whenever he opens his eyes they emit flashes of lightning.

When the uncles have finished the house, the youngest of them went to the mountain, again, and told the boy that it was ready for him. "Very well," said the youth, "but don't take me till the evening."

That evening the uncle conducts him home again, the nephew keeping his eyes closed the whole time. As soon as he is within his house, he opens his eyes and the lightning flashes through the roofless dwelling into the upper air.

The nephew now instructs his uncles to go and tell the people what has happened, and bid them come and learn what his name for the future would be. The uncles did as they were bidden, and called together all the people of the SNEAIMOQ, Pentlatch, and neighbouring tribes. When the people had come together and stood round about the new house feeling much afraid of what might happen, they saw the lightning flashes in the air and heard a voice as it were from the clouds, singing "Sqáleken!" This was the new name of the youth. Sqáleken now asked his youngest uncle, "Which is the highest mountain you can see?" The uncle replies, "Célsip." "Take me there," said the youth. They go to the Célsip mountain, but it is not high enough. The mountain on Salt Spring Island seems to them to be the highest and they go there. "This will do," said the nephew. The uncle now builds another house on the summit of this mountain and digs a well for water. The youth looks all round him and sees a small bay in the distance, the sand of which was formed of broken clam-shells. Said he to his uncle, "Do you see that beach yonder?" "Yes," said the uncle. "Go there then, and fetch a canoe load of that shell-sand." The uncle did as he was bidden, and when he returned with it, his nephew instructed him to put it into the bottom of the well to line it. The uncle did so and the sand may be seen there to this day on the top of the mountain.

Now the youth possessed a big hat, and when he desired a wife he would not go for her himself but sent his hat with his uncle, who said, "Sqáleken's hat wishes for a wife." In this manner he acquired many wives whose fathers kept him and them supplied with food, carrying it to the house on the mountain.

Now it happened that another man with mystery power, Swíten, by name, lived at that time on the Chimáinus River, and one day Sqáleken sent his hat to him. Said Swíten to his messenger, "Who is this upstart who sends and demands gifts of me? I am Swíten En Skwail, the heaven-born; for whom does he take me? If he wants anything from me, why does he not come himself like a man, and not send me his hat? Go back and tell him that I don't want his hat, I want to see himself." The messenger returns and reports. "Oh," says Sqáleken, "he wants to see me, does he? Very well, I will go, but I think he will be sorry." All the people round about that part of the country now came together to see the meeting of Sqáleken and Swíten. They filled the house of the latter. Sqáleken arrives, his eyes flashing like lightning all the way, but Swíten lies on his back on his couch

and says nothing. The visitors speak to him, and say, "What are you going to do? Sqáleken wants your daughter to wife." But Swíten pays no heed to them, but continues to lie on his back. After the people had pestered him a good while he arose and said, "If Sqáleken wishes to be on friendly terms with me, let him keep his eyes closed. I have power as well as he, and can do him hurt if I wish to." Sqáleken thereupon closes his eyes and makes no display of his powers. Swíten then gives him his daughter, and Sqáleken returns to his mountain-home with her, and waits for Swíten to bring him food, as the fathers of his other wives had done. He waits day after day until a considerable period had gone by, but no Swíten appears. He gets tired of waiting and bids his wives dig some líkumas roots. Said he to his new wife, "I will go and see my father-in-law; something must be the matter with him, I think. You prepare three canoe-loads of gifts." They set out to go to Swíten's, and on the way meet him on his way to the mountain-house of Sqáleken. "Hallo," says Sqáleken, "I was coming to see you, father-in-law." Swíten replies, "I think you had better turn back again." "Oh no, I won't do that," said Sqáleken, "you go back." Each then tries to persuade the other to turn back, but neither would yield, and in the end, to get over the difficulty, each agrees to return to his respective house. Now the "power" of Swíten was the west wind. They had not long separated when a great storm arose, and rain-drops fell as big as a man's fist. Said Swíten to his people, "I'll teach that man a lesson; paddle me to the land." When he is landed Swíten jumps into the water and splashes and tumbles and dives, singing all the while his magie wind song. The wind rises higher and higher, and the trees are broken and dashed to the ground, and their scattered branches fill the air. Presently the storm reaches Sqáleken and overwhelms his canoes, and he and his company are obliged to swim ashore. When they get home the youngest of the uncles says to the others, "Brothers, I am astonished at the manner in which Swíten has treated our nephew; he is certainly the more powerful man of the two; our nephew will now be shamed in the eye of the people. They will be exceedingly angry, and will probably seek to kill him, and so disgrace us and our children. I think we had better put him out of the way ourselves and so avoid a public disgrace."

They listen attentively to his remarks, and the eldest replies, "But how will you kill him? You can't club him to death, his glance would burn you up." "Oh, leave that to me," answered the youngest, "I know what to do." He thereupon began to kill a number of hair-seals. The brothers then give a great feast, and call all the people together. The flesh of the seals is roasted, and distributed among the guests, among whom was Sqáleken himself. The uncle who had undertaken to kill him now instructed the others in this wise: "I will presently go behind Sqáleken and throw a seal-skin over his face, and then while his eyes are covered you must rush forward and club him to death. Get a stick of hard wood, and use it for a poker."

In the meantime Sqáleken lay upon his bed with averted face. When they were ready for the deed Ts'kwímet said to his eldest brother, "Brother, stir the

fire with your poker, it is going out, I think." The eldest brother took the poker-stick, and made as if to stir the fire, and at the same time Ts'kwímet threw a sealskin over the head of Sqáleken, and before the latter could throw it off and use his eyes, the other brothers had brought the poker down upon his head and brained him.

When the people perceived that Sqáleken was killed, they shouted for joy, so greatly had they dreaded his terrible powers, which even in his death had not wholly left him. In burying him they had to use the greatest care that no part of his body was left uncovered; the exposure of even a finger or toe resulted in grievous thunder and lightning. After his corpse had been disposed of, the fathers of the various brides came and took them away.

MYTH OF NEMÓKIS AND THE TEN BROTHERS.

There were once ten brothers living in a Sīyálek^a. They were very big strong men. Besides the ten brothers there were many other people in the village, which was situated on a small rocky islet. Every morning the sea-lions used to go there to bask in the sunshine. The people used to try and capture the lions, but only the ten brothers were ever successful. This made the others jealous of the brothers, and one old man plots to bring trouble upon them. He went to the woods and shaped a sea-lion from a block of cedar, near by a small lake. When he had fashioned its exterior, he took some leaves of the salal-berry bush to form its liver, some moss for its fat and its fur, and cedar boughs for its beard. This done, he made a strong "medicine" from certain herbs, and with it washed the cedar-lion all over, and then placed it in the lake. Presently it became alive and swam about, but it could not dive, it was too buoyant. So the man drew it ashore, and put some stones inside to make it heavier, and then bid it try to dive again. This time the creature was able to dive as well as swim. The old man now instructs it in this wise: "From this lake to the sea there is an underground passage; you must dive down and come out on the open sea. You will see my village there on a small islet. When you reach it, mingle with the other sea-lions and lie and bask on the shore with them."

In the meantime the ten brothers had heard of the work of the old man, and had made up their minds to destroy his cedar-made lion at the first opportunity. With this intention they started out one morning to spear sea-lion. Said the eldest to the others, "I will certainly smash it if I see it. After all it is only wood, and I can smash it easily." Presently they perceive a large sea-lion on the rocks. "Ah! that is surely it," said the eldest. "All of you give me your spears and I will do the spearing."

When the cedar-made sea-lion perceived the brothers coming he made for the water, but before he had time to dive, all ten spears were sticking in his hide. He rolls over and pretends to be dead, and floats away seaward. Now to the point of each spear a line was attached, and that of the second brother adhered mysteriously

to his hand. He cries out and asks what he shall do, shall he cut it. The others all reply "Yes." But he is unable to do so, and is being dragged out to sea in his canoe by the floating body of the sea-lion. The others follow in their canoes, and the youngest bids each man use his "mystery" powers to the utmost to save their brother. But not one of them has power to stop the floating carcass and release his brother's hand. The youngest then said to the others, "I will try what I can do; take up your paddles and whip the water with them, and sing your songs." But the youngest can do no more than the others, and they follow their brother northward for several days till they come at last to a mountain in which there are many sea caves. Here the mock sea-lion stops and lets go of the line which he had been holding in his flipper up to this time, whereupon the line left the man's hand, and he was free from it. The magic creature now entered one of the caves, and the ten brothers, not knowing what else to do, followed it in. Said the eldest, "We can never find our way back alone, we have been travelling day and night for a long time now, we had better see what is in this cave." So all ten of them enter and follow the sea-lion.

When they are well within the caves they come upon a number of women and children, and some of the women have no clothes on. They have skins which they put over their heads, but are unable to draw them down lower than their breasts till they enter the water. They are the wives and children of the sea-lions whose home is in the sea caves. Presently the chief of the Sea-lion came forward and said to the mock-lion, "You should have sent word you were bringing strangers with you." He replied, "I did not know they were following me." The chief was much perplexed, and did not know what to do with the ten brothers. One of the elders suggested that they should send them home to their own country, and let five of the young men show them the way. The chief now turned to the brothers and asked the eldest where they had come from. "From the south country," he replied. "If I send five of my young men to take you home, will you go with them?" the chief asks. The brothers say "Assuredly." "But," said the young sea-lions, "five of us cannot drag ten canoes." "Will you put aside five of your canoes?" They consent to do this, and forthwith five of the canoes are ripped up the middle and the paddles set upright in the cracks. These the sea-lion people turn into killer-whales, the paddles becoming the large dorsal-fin.

The chief then warns them to avoid the point of the island. "The monster NEMÓKIS," said he, "lives there, and he is always on the look out for sea-lion. If he sees you he will come out into the water and kill you. Make a wide detour at this point, and so avoid all risks." The five young sea-lions now take the canoes in tow across the gulf. When they near the point where the monster NEMÓKIS dwells, the eldest of the brothers says, "I am going to see this NEMÓKIS and try and slay him. Let us go in closer." As they are near their own country, the sea-lions now leave them, and the brothers paddle their canoes towards the point where NEMÓKIS had his home. As they drew near, NEMÓKIS perceived them

and came down into the water towards them. The brothers cast their spears at him but they fall back from his body as if they had been thrown against stone. Presently the monster reaches them, and picks up the five canoes and carries them in his arms to his house. Now, for wife, NEMÓKIS had a small urine vessel called Cwēála, and whenever she wanted to draw NEMÓKIS' attention she would scream. This was the only sound she could make.

NEMÓKIS kept the ten brothers in his dwelling, and it was her task to warn him if his captives sought to escape. But the brothers were unaware of this at first. The eldest planned to escape. Said he to the others, "Let us cook a lot of food when NEMÓKIS is away hunting, and when we are ready we can load the canoes with it and get away." So they prepared as much food as they thought would be necessary to serve them till they could get home. When it was ready they seized an opportunity when NEMÓKIS was out elk-hunting to carry it to their canoes. But Cwēála began to scream and NEMÓKIS came striding back with his long strides and took the brothers from their canoes before they had gone a hundred yards, and carried them back to his dwelling again. Several times they thus thought to escape in NEMÓKIS' absence, but each time Cwēála gave the alarm and brought NEMÓKIS upon them. After the first attempt when Cwēála screamed they rushed back to the house before NEMÓKIS could see them, and when he came in he would question them as to the reason of his wife's screams. As she could not talk they made excuse each time. One time they said they had put too much wood on the fire, and made the house very hot and alarmed her. Another time they had let the fire go out, and she screamed to call attention to the fact; and so each time they had a new excuse. They now saw it would be impossible to get away while Cwēála was about or could see what they were doing. So they took some stones and covered her up, and then set to work to cook a fresh supply of food. When this is ready one of the brothers suggests that they should smash the urine vessel. They agree, and stealing up quietly behind it, they cast a great stone upon it and crush it, and the blood begins to flow. They then rush for their canoes and paddle off as quickly as they could.

At sunset NEMÓKIS comes home. He perceives the stream of blood at once, and flies into a great rage. He shakes the earth with his stamping and raving, and rushes into the water to overtake the canoes. He almost reaches them before the water is too deep for him. In his anger he seized great masses of rock, and cast them at the canoes. But the brothers happily escaped him. He ceased not to throw the rocks about for a long time, and they fell all over the country, and that is the reason why so many boulders are now seen scattered over the land far from their mountain sources.

MYTH OF THE MAN WHO CHANGED HIS FACE.

There was once a young man who fell in love with a maiden, but she repulsed him, telling him he was not handsome enough for her. This grieved and hurt him,

and he went to his grandmother to learn how he might improve his looks. The old woman instructs him in this wise. "Take some deer fat and red paint and go into the forest and follow the trail to the prairie beyond. In the centre of this prairie you will see a column of smoke rising. Go towards this and you will presently come to a lodge. This is the home of the Face-maker; he will give you a new face for your old one if you ask him." The young man set out to seek the home of the Face-maker, and after many days' travel arrived at the edge of the prairie his grandmother had spoken of. It was about mid-day. He sees the smoke in the distance and makes towards it. When he gets close to the spot, he perceives that the smoke is coming out of a small hole in the ground. He looks down the hole and his body casts a shadow below. Within the underground house was a man who when he saw the shadow cried out: "hep! hep! hep!" He thought it was a cloud passing over. The youth looks down a second time and again darkens the interior. "That's a strange cloud," thinks the man and looks upward and perceives his visitor.

"Hullo! is that you?" he calls out, "Come down." The youth begins to climb down. The floor seemed far below him, but as soon as his feet were inside, the floor came up to meet him. The old man now asks him what he had brought. Said he, "I have this fat." "What else have you got?" "I have also this red paint." "All right," said the old man, "give them to me and choose your face."

The youth looked round the place at all the faces but found none to his liking. Said he, "I don't like any of these I see, haven't you some more?"

The old man then opened a chest and offered its contents to his visitor. The latter looked them over but found nothing to suit him there. Said he, "I don't like any of these either." The old man opened his last chest in which he kept his best faces, saying as he did so, "How will these suit you?"

The young man saw amongst them a face that pleased him, and said, "I will take this one." The Face-maker now removed the youth's own head and replaced it with the one he had chosen. When this was accomplished he instructed the youth thus: "When you return to your own country be careful to keep away from yonder mountain. A witch woman lives there who devours everyone she gets within her clutches. No one ever escapes her if they go near her abode. Her name is Zōhálats; be careful of her." Now the young man was a great runner, and he despised the advice of the Face-maker, and went near the mountain trusting to his fleetness of foot to save him if the witch sought to seize him. As he passed he heard a voice say, "Come back to me, my husband." He looked behind him and saw a monstrous woman as tall as a tree coming after him. He took to his heels, but in a few strides she caught up with him and seized him by his belt, his feet dangling on one side and his head on the other. Thus she carried him to her dwelling.

Now she kept as slave a handsome young woman whom she had caught, and as she entered she said to her, "TeiEtqEn, look at my new husband; isn't he a fine

young man." The youth sought every opportunity to escape but found none. Every night he slept between her huge breasts, and if he tried to steal away she awoke in an instant, and grasped and placed him in his place again. She kissed and fondled him for a while and then after her manner swallowed him whole. It was now his turn to be avenged, and he took her heart in his hands, and squeezed it till she cried and rolled in agony. Not knowing the cause of her pain she sent for all the animals to come and try and heal her. She asks of them: "Which of you is the best doctor." Blue-jay, who was a *setwa*, claimed the distinction. He sang his "medicine-song" over her, but as she got no better he remarked to the others, "I don't think we can cure her, I think she will die." But *Smókwa* the Crane said, "Here, let me try what I can do? all of you beat time to my song with your sticks." "All right," said Crow, the spokesman of the crowd. The Crane then put his long bill into the stomach of the witch, which, the youth perceiving, caught hold of and firmly held. The Crane tried to withdraw his bill and struggled with all his might. Presently the youth let go, and the Crane fell back with such force that he turned a complete somersault. He knocked all the breath out of his body, and lay on the ground a moment to recover. Said first one and then another, "How was it Crane could not pull out his bill? It can't be just a sickness, I believe there is somebody inside of her." All this time the witch is crying and rolling with the pain, and presently she expires. The slave woman now says to the people, "Cut her open, there is a man inside of her."

They cut her open, and the young man comes forth alive.

The woman now takes possession of all the witch's property, which was immense. With the help of the young man she makes a raft and places all the property upon it, and together they float down the river to the salt water where the father of the young man lived.

The latter had been missed, and all his friends had wondered where he had gone, and were now much astonished to see him return with a handsome young wife and a raft full of property.

When the maiden whom he had formerly wooed saw him, and how handsome he had grown, she desired now to become his wife. But he rejects her in the same manner that she had rejected him, and tells her she is not handsome enough for him. She learns now how he had got his handsome face, and determines to go and get hers changed. She accordingly set out and in due time arrived at the Face-maker's home and requested him to change her face. He did so, but gave her a head with a frightful countenance so that she became hideous in the extreme. Thus was she punished for the rejection of her lover.

STORY OF CWOT THE SISTER OF RAVEN.

Raven once upon a time went to pay his sister Cwot a visit. She welcomes him, and he bids her call in her children. She goes outside and plucks a spray of blackberry bush and returns to the house with it. She planted the spray in the

ground and began to sing. Thereupon the spray blossomed forth and berries appeared upon it. Cwot collects them in a dish and sets them before Raven. He is much gratified and eats his fill of them. After his meal he leaves, telling her as he goes that she must come and see him soon. She promises that she will do so. Some little time after she went to see him. When she arrived Raven very unctuously bade her welcome. "Come in, come in, dear sister, I am so glad to see you. You will have some dinner with me. What will you have, blackberries, raspberries, salmon berries, or any other kind? I have them all, so take your choice." She replies, "Oh, it doesn't matter what kind; serve me with any that you like." "Very well," returns he, and goes out and plucks, as he had seen her do, a spray of blackberry bush. He brings it into the house and sticks it in the ground and begins to dance and sing. His neighbours hear him and say: "What's up with Raven? listen to him fooling." Cwot, too, was greatly amused at his antics, and endeavoured to hide her face in her hands to prevent his seeing her smiles. Raven sung and danced a long time, but the berry-spray bore no fruit nor made any growth. After awhile Cwot said to him, "Brother, stand aside and let me try. You don't seem to have the power." Raven was very glad to be relieved of his task. Cwot now sings her mystery song three times. It sounded to him like the song of the "berry-bird."

Immediately the bough began to grow and bloom and the fruit to appear and ripen. "There," said Cwot, "now eat your fill; I don't want any." Raven greedily ate of the berries and took no notice of his crying, hungry children who also wanted some. While he was stuffing himself someone came to his door and said, "There's a man here who wants to see you; his name is Skwináúq, and he has a lot of halibut for you." "Oh dear," says Raven, "I'm in for it now. Where is he?" "Out on the water." Raven flies over to the man's house and goes inside. "Hello, brother," says the man, "you have got here, have you? Come inside and sit down and I'll get you some dinner." So saying he took a halibut hook and removing one of the boards of his floor took up a splashing, live halibut. Raven looked on with greedy eyes and said to himself, "I'll kill this fellow and get all his supplies." Skwináúq placed the halibut before Raven, who ate greedily of it, pondering in his mind the while how he might dispose of Skwináúq. Said he to Skwináúq, "You have treated me very handsomely. Your fish was very fine. I should like to make some return to you. Let me carry you all round the country and show you many things you have never seen. Get on my back and make yourself easy. Don't be afraid of looking down. I'll see that you don't fall off."

Skwináúq got upon Raven's back, who flew into the air with him as high as the top of the highest mountain. The height was so great that Skwináúq could scarcely see the land below him. "Now look down," said Raven, "and see what is below you. See that curious object just below?" Skwináúq was afraid at first to look below him, but Raven encouraged him, saying, "Don't be afraid, let go of my neck with one hand and look over the side." Skwináúq loosened his hold of Raven's neck and looked downwards. As he did so Raven suddenly turned over

in the air and cast Skwináúq into space, saying as he did so, "There, go down and see for yourself and stay there for ever."

Raven now flew back to the Skwináúq's house, congratulating himself on the skilful manner in which he had got rid of the fish-man. When he got into the house he took a line-hook as he had seen Skwináúq do, pulled up a plank, and then cast it into the water. Instantly he felt a jerk upon the line and began to pull it up. He experienced great difficulty in doing this. Said he, "There must be a very big fish on the hook." Pull as he might he could not bring it to the surface, it always managed to get under the planking. Presently Raven kneeled down to look under the plank to see what was the matter. As his head came near the water something clutched his hair and pulled him into the water, where he was speedily drowned.

This someone was Skwináúq the fish-man who had fallen into the sea, and thus repaid Raven's treachery. When Raven was dead, Skwináúq let him come to the surface. The lifeless body floated away, drifting from spot to spot for a whole moon.

At the end of that period he was thrown up by the waves on the beach. He lay in the sun for three days, at the end of which time he was brought back to life by the sun. When he was thoroughly himself again he related his adventure to his friend the Crane.

Day by day he sat upon a tree cracking jokes with all the other birds. Said he to them, "Take care not to get drowned in the fall of the year or you will never get alive again. Choose the Spring-time and then the sun will warm you to life again. It's great fun drowning and coming back to life; you people should try it for yourselves." But no one seemed inclined to take his advice, and he soon betook himself to other parts.

STORY OF SEMÁTL.

When SEMÁTL reached the age of puberty, his mother said to him, "I want you to undergo your Kwetcéit and try and secure yourself a Skwīnoñét (spirit helper). He will help you avenge your father's death, who was killed by such and such persons." The youth went forth into the forest to keep his lonely vigil and laid himself down by the side of a great boulder.

One night the Spirit of the Boulder came to him in his dreams and said, "Why are you sleeping here?" The youth answered, "Because I desire help to become a great runner and a brave warrior." Replied the spirit, "You can't become such unless you skin the soles of your feet, and employ Wolf to do it for you."

"How shall I find Wolf?" questioned the youth. "You must first go to the mountain Tlāwulnóq; there you will see many bones and a great quantity of hair. That is the place for you to sleep in, and where you will find Wolf." In the morning he returns to his home and relates to his mother what had happened to him. Said he: "Tselqān (the Boulder Spirit) bade me seek the Wolf chief who lives at the foot of Tlāwulnóq, telling me that he would help me."

His mother replies, "Very good, my son, do as you have been bidden, but not yet awhile; wait ten days and in the meantime get me some *kaitaltl* (a certain bark), and I will make some strong medicine for you."

The youth procured the bark, and his mother beat it up very fine and made a drink from it. During the ten days he drinks the bark tea, and eats deer fat only. When the ten days were up she bade him set forth. Said she, "When you get to the mountain, follow the evening star and this will lead you to the place you seek." The youth set out, and following his mother's instructions came in due course to the mouth of a cave round about which lay many bones, and a great quantity of hair. Here he lay down and slept.

Wolf and his family came to the mouth of the cave, and the Wolf chief said, "What is that snoring that I hear? and where does this nice smell of deer fat and sweet breath come from? Ah, I see," he continued, as his eyes alighted upon the sleeping youth.

He and his wife now carry the young man into their cave and then send for his children's instructor Squirrel. When Squirrel arrives he is shown the semi-conscious youth and told to scratch off the skin from the young man's feet. "Scratch," said Wolf, "till you lay bare the cords and sinews." This Squirrel did, and then Wolf took some pieces of deer sinew, of which he had a great store in the cave, cut out the sinews from the feet and legs of the youth and replaced them with those of the deer. The young man's arms and back were treated in like manner. When he had completed his task he called his youngest son to him and said, "See if you can lift up this young man? Now breathe your strong breath into him."

The young Wolf did so and inflated the young man's chest with his wolf-breath. This revives him, and he becomes conscious again. Young Wolf now says to him, "Now you are fleet and strong. If you run for ten or twenty days you will never tire or get winded. I can run from one end of the island to the other before the tides can change. I have given you all my strength and wind. Now you should ask my father what is the best weapon to kill with." The youth did so, and received from the old Wolf his own *Kwákwustén* (skull-tapper) made from the horn of an Elk. "Your name henceforward is *Kwákwultūq*. But if you want your powers to continue you must be careful not to lie with a woman when your *Kwákwustén* is in the house or it will club you to death. First hide it in the mountain. When you sing your war-song say these words: 'Ha! ha! ha! haha! úsa *Kwákwultūq*.' (Ha! ha! ha! haha! I am *Kwákwultūq*!) When you sing this song your enemies will lose their senses."

The youth remained with the wolves all that winter till the snow thawed; then he went back to his home. When he arrived he looked in and saw his mother crying and his uncle lying on the bed. The latter catching sight of him said to his sister: "What is that at the door? It has eyes and hair like an animal." The youth was crouching in the doorway holding his club. He now cries out, "Don't be afraid; I won't hurt you. My name is *Kwákwultūq*." But so sharp and piercing was his voice that both his mother and uncle cried out in terror, and he

had great difficulty in making himself known to them and allaying their fear of him.

Now his father had been killed by some people who lived at Plumper's Pass, and he was determined to avenge his death. He questions his uncle as to the best way of getting there. "You must go by canoe," said the uncle. "Very good," replied the youth, "will you call your people to paddle me across." The uncle calls his slaves and the youth taught them his war-song to sing as they went. In course of time they come to a place called Tselkālō, where lived the people who had killed his father. The people heard the singing of the paddlers and came out to see what it meant, and with them came the chief and his five strong sons. It was this chief who had killed the youth's father. His name was Qēyakwítsten, a noted slave maker. When Kwákwultūq's canoe was about 30 feet from the shore he sprang to his feet, uttered his magic war-song, and leaped upon the shore. The mother of the five young men cries to them to run for the woods, but the words of Kwákwultūq's song benumbs their limbs and they remain helpless. He clubs them all to death and then returns home laden with booty.

Nobody can touch or catch Kwákwultūq, so swift and active is he; and he caused much trouble and sorrow in the land. His death eventually came about in the following manner. He was at war with some of the Clallam tribes and was making his usual great leaps when a branch in a lofty tree caught in one of the fur anklets upon his feet and so held him that he could neither get up nor down, and the Clallam people shot him to death as he hung suspended by his anklet. When he was dead they tried to get him down, but were unable to do so. So they cut off his head and left the body hanging from the branch of the tree. Some time later his people came and burnt down the tree and recovered and carried off his body.

A LEK'ŌŬĒNĒ VOCABULARY.

Terms of Consanguinity and Affinity.

great-great-great-grandfather }
" " " " mother } stsúpaiyuk-ō.

great-great-grandfather }
" " " mother } ókwiyuk-ō.

great-grandfather }
" " mother } síla.

grandfather }
" mother } tsámuk-ō.

grandson }
granddaughter } éñus. My grandson, ne éñus, my granddaughter, sía ne éñus.

grandparents, selsíla.

grandchildren, ūñéñus.

my son, nuñuna, te' suñetcetl.

my daughter, senuñuna.

my family, neñuñuna.

my parents, NE télos.

mother, tan; *my mother*, NE tan; *addressed*, ta.

father, man; *my father*, NE man; „ ma.

mother's }
father's } *brother*, satc's.

mother's }
father's } *sister*, satc's.

my uncles and aunts collectively, NE sālate's. If parents dead, then called s'kesātcatl.

my eldest brother }
„ „ *sister* } NE céyotl.
„ „ *cousin* }

my younger brother } NE sāitcin. This term is used when speaker is proud of
„ „ *sister* } the relationship; if otherwise, he uses the term
„ „ *cousin* } setcatl.

These terms are used alike by boys and girls.

brother's }
sister's } *child*, stékwen; collective form, stetékwén.

nephews and nieces (members of one family), nuqnetsalakwum. If immediate relative be dead, they are then called skwenútcetl.

my eldest child, NE slutklétcetl.

my youngest child, NE sētcítetl.

my father-in-law }
my mother „ } NE sláletl.

my son-in-law }
my daughter-in-law } NE steútatl.

my step-father }
my step-mother } NE eq-sák-wetl.

my step-son }
„ „ *daughter* } NE s'ñañ.

my father's }
„ *mother's* } *brother's wife*, NE eq-satc.

„ *father's* }
„ *mother's* } *sister's husband*, NE eq-satc.

wife's { *brothers and* }
 { *male cousins* } slatl.

wife's { *sisters and* }
 { *female cousins* } sñátwon.

husband's { *brothers and* }
 { *male cousins* } sñátwon.

husband's { *sisters and* }
 { *female cousins* } cwáles.

wife's relations collectively, selseláletl.

A man calls his wife's relations after her death by another term, viz., *tcáiya*.

husband's relations, *cq-steálatea*.

my wife, *NE sléni*.

my husband, *NE stálus*.

widow
widower } *síyáten*.

married man, *tc'etláni* = "*belongs to woman*."

„ *woman*, *tc'ewéka* = "*belongs to man*."

CORPOREAL TERMS.

head, *'sk-wáñi*.

face, *seásis* or *s'ásis*.

crown of head, *sk'tálaúk*.

back of head, *táitciñ*.

forehead, *skwúñus*.

cheek, *eléakwun*.

iaw, *s'k'luteásun*.

skull, *tsáméuk*.

hair, *siáten*.

beard, *kwénesen*.

hair of body, *kwénekwes*.

„ „ *animals*, *skwóluken*.

tooth, *teñis*.

tongue, *téqsetl*.

palate, *slúken*.

gums, *slúkénus*.

nose, *núksen*.

ear, *k'wólen*.

eye, *kúloñ*.

eye-lashes, *tlúpten*.

eye-brows, *sáñen*.

pupil of eye, *nek'hálos*.

mouth, *tsásin*.

lips, *slek'wásen*.

upper-lip, *'slásun*.

lower-lip, *s'tletcasun*.

throat, *hwóñen*.

neck, *hwónsnetl*.

breast (female), *skúma*.

milk of the breast, „

breast (male), *ts'uñetl* or *ts'unelç*.

back, *stáskwetl*.

spine, *tsúmōwite*.

loins, *swōk'*.

stomach, *k'las*.

arm, *tálo*.

shoulder, *kōkwéuk'en*.

forearm, *sâmEláqen*.

elbow, *skwomkwolaqen*.

hand, *sális*.

fingers, *s'teek'álsis*.

finger-nails, *s'teálsis*.

thumb, *sintlálasis*, cf. *sintla* = *oldest*.

thigh, *slálete*.

leg, *tl'k'úsin*.

knee, *sk'ákuñ*.

lower leg, *sampsen*.

foot, *snúkwetlsen*.

instep, *kúloñsen*.

toes, *s'teeqálsen*.

toe-nails, *s'teeálsen*.

bone, *tsám*.

skin, *kwólō* (*the whole skin* = *kwolō-kwékwis*).

heart, *tsála*.

blood, *seátcen*.

lungs, *skákwa*.

bowels, *guk'é*.

spinal cord, *k'léñuñ*.

brain, *smétsken*.

liver, *stáka*.

fat, *nos*.

rib, *lukwuq*.

tail, *stlupésnite*.

Terms of the Principal Animals, etc.

elk, k'aiyéc̓ete.
black bear, s'téitwun.
grizzly bear, k'waíetein.
beaver, skēlaú.
raccoon, sqaík'wus.
squirrel, tsupsíasen.
flea, tátétlun.
lizard (rock) qolqolawátein (= "throw-away-tail").
lizard (water), pétein.
snake, s'Éátlka.
snail, k'aiátlem.
hawk, huñháñul.
fish-hook, tēcóqtenq.
robin, kwúskuq.
decr, smaíyes.
panther, siwówa.
wolf, s'tek'aiyü.
mink, tētcēák'un.
land otter, skáatl.
rat, k'wát'en.
louse, ñésuñ.
spider, tuktúkem.
frog, skékánuq.
frog (young in the forest in autumn), wákuk.
frog (in spring), wákutl (= "croaking").
grouse (blue), ñéet.
grouse (willow), sk wuts.
pigeon, humó.
blue-jay, teiteéa.
snipe, skaíeks.
 „ skukaíya.
wren, tētúm.
raven, s'k'ütá.
eagle, tēúskun.
 „ sk'táánuq.
 „ k'wúlñāsen.
loon, snúk'wa.
canas-back duck, hulnúlawitl.
loon (big), swákun.

diver, qékwus.
 „ sqetés.
 „ tluktáteñ.
crane, s'múk'wa.
seal, ásuq.
porpoise, kwánet.
sea-lion, ces.
whale, kwénis.
sea-trout, stéánis.
halibut, sáteq.
cod (black), éyit.
 „ (red), tuk'tuk'.
 „ (rock), éásésin.
 „ tom, ts'áanuq.
herring, sláñit.
smelt, kwátlis.
flat-fish, k'āk'au.
king-fisher, tsetcéla.
wood-pecker, tséekut.
 „ tsútuñ.
owl (large), teitetúñuq.
 „ (small) s'pupulkwētza (= "ghosts").
crow, sk'ók'wáta.
goose, tlákweqen.
mallard, tínuksen.
brant, hwá'auk', shulhulte.
swan, swóken.
duck, stúmete.
 „ tsauiteáqen.
 „ kwákweloq.
 „ aúña.
 „ sesaíq.
sea-gull, kúni.
fur-seal, tsaiya.
sea-otter, tūmas.
salmon (spring), kwétein.
 „ (sock-eye), súkai.
 „ (coho), k'étéuks.
 „ (dog), kwálōq.
 „ (hump-back), húnēn.
 „ (steel-head), s'hauk'uni.

flounder, p'ówi.
whiting, skwēmus.
bull-head (large), skwēnetl.
 „ (small), skwaiyūwite.
devil-fish, skénuk^u, tláaiyuk.
crab, áteuq.
clam (large), swānu.

clam (medium), sáqwa.
 „ (small), s'k'otlāaf.
cockle, stléláum.
mussel, tlaúEkum.
sea-cucumber, sékōt.
sea-eggs (large), qékwa.
 „ (small), skwétsō.

Terms of Principal Berries and Roots eaten by the Lekúñen.

strawberry, téluk.
salmonberry, Eléla.
blackberry, skwelálinuq.
salalberry, táka.
gooseberry, támūq.
hawthornberry, máiteiñ.
sour grass, temása.
wild parsnip, tláqel.
lily bulb, sákwitem.
 „ „ tlelān.
fern-root (Pteris aquilina), skwaiūq.
white-clover root, ts'áiteiñ.
“sōpalali” berry, sháisum.
wild cherry, stsákqun.

whortleberry (blue), ása.
 „ (red), pípuq.
raspbary (black), s'k'wáma.
crab-apple, káauq.
“ground-apple,” k'lék'wun.
“kamass” root, kwetlāl.
carrot (wild), sákwuk.
onion „ k'óqkwaiite.
tulip bulb, tsúlok.
wild rhubarb, sauk', yála.
wild celery, skutaiyas. The seed of
 this plant was used for making a
 kind of tea.

GENERAL GLOSSARY OF THE COMMONER WORDS.

able, can, hoñ.
I can, hoñ-sen kō.
above, sítlnuñ.
across, tákwēn.
adopt, skwonétluñ.
afternoon, hai tauq k'élet.
again, kelát.
aid, help, kwenüñes.
alder-tree, skwonétlte.
all, muk^u.
always, ōyá.
anchor, k'senáten.
anger, tetaiyuk.
animal (generic), tetāsēlanūq.
another, kelát.
give me another, anátce kelát.

answer to, nūqtálkun.
anybody, muk^u san.
apple (crab), káauq.
apple-tree, kāqwiltc.
ashamed, qaiāqa.
I am ashamed, qaiāqa-sen.
ask, to, te'tátce.
ashes, s'teekōsála.
awl, 'sutlkwéñus.
axe, skwōkúñ.
bail, sqās.
bail, to, kwéleset.
bailer, a, ts'añten.
bait, nálñuñ.
bake, to, tálak.
bark of tree, te'éli.

bark, to, wewás.

he is barking, we'sela.

basket, mehoí.

„ (*large*), súmeten.

„ (*packing*), tlunas.

beach, sásau.

beat, to, k'ótcátiñ.

beautiful, éi.

bed, ewámut.

beg, to, úña.

below, klátcitl.

„ *down stream*, k'wok^u.

belt, swiámten.

bend, to (stick), Esnáñetl.

bent, eskwásetl, spápi.

berry, 'setlténeñ.

big, large, teuk.

billow, wave, yálateip.

bite, to, ts'uñut.

bitter, sáqen.

black, nuk'ééq.

blackberry, skwuláluñoq.

blanket, tlskēt.

bleeding, sútceñ.

blind, aúwina c'kwínátl.

blow, to, páqet; *blow it!* páqet-tce!

blue, tsáwoñ.

blush, to, nukutséles; *he is blushing*,
nukulséles kō.

boil, to, kwúlus; *the water is boiling*,
tlapákuñ.

bold, brave, qsteánukwoñ.

bore, to, sluk'ut.

borer, a, ekulteénutl.

borrow, to, áiyil.

bottle (made from dog-fish gut), sésa.

bow, to, nekwásiñ.

bow, a, ewuináten.

box, klaiakus.

boy, stlétlätikus; *youth*, swéakātl.

braid, to, tuñsáñuñ.

branch, tsustásis.

break, to, tuk^u.

breaking, tuk'tuk'et; *break it up!*
tuk'tuk'et-tce!

bright, kaíqunañ.

bring, unaúq; bring it here! unaúq-
sōq-atlá!

brush, a, ewopúlken.

burn, to, teuk'ū.

bury, to, teinit.

bush, Ecécits.

call, to, kwáñis.

canoe, snūkwetl.

camp, kúlūñuñ.

carry, to, ikwinat.

carve, to, hutkwéñus; *he is carving*
husht-kō.

catch, to, kwínet; *catch it!* kwínetce!

cedar, q'pái.

change, to, aiyákut.

charcoal, teésut.

chew, to, níakwut.

chief, notable, héwus, silísiám.

child, stlétlutlketl.

children, stlálétlutlketl.

choke, to (from eating), t'kwénatl.

„ „ (*from external pressure*)
teuptlnáleten.

chop, to, k'ok'wámela.

clay, sēyúk.

climb, to, céluñ.

cloud (white), Esíten.

coffin, sták'oñ.

cold, stsátlen.

comb, to, tecēkoñ.

comb, a, tlsíñuñ.

come, to, ená.

I am coming, ō yeená-sen.

corpse, kw'tlesnánite.

cotton-wood-tree, teñawetlp.

crab-tree, kekqitlte.

crab-apple, kauq.

cry, to, qāñ.

current, eqoñáleken.

cut, to, klēsut; *cut it*, klēsut-sōq.

daily, mok^u-skwáiteil; *ad litt.* "every day," "all the days."

dance, to, k'waiélué.

damp, sásásqoñ.

dark, tláte.

darling, dear, nieqōskwā.

daybreak, skútealān.

daylight, kw'tl-kwáiteil.

day, skwáiteil.

dead, kwai; *just dead*, kw'tl k'umetlneŋl;
sometime dead, sk'wākwai.

deaf, sk'wolān.

deep, klute.

deer-hide, kwélō-esméis.

desire, wish for, to, stlō.

difficult (to do), klē kō.

different, nēts.

dig, to, séakweñetl.

dim, eqonáwns.

dirty, keléma. *Collective form as applied to people*, kekeléma.

disappear, to, ōsúqweal.

dish (long wooden ones), kw'sáles.

" *(small ones)*, emēman lāsēn.

" *(large ones)*, tcek lāsēn.

disappoint, to, méluk.

you disappointed me, mélukēsōq kō.

distribute, to, tlétut.

dive, to, núkuñ.

dizzy, giddy, sélk'tuñ.

door, sáatl.

down, skaíes.

drag, to, qókwet.

dream, to, skelkelásēn.

I am dreaming, ne-skelkelásēn.

dream, to (a mystic dream), skwináñet.

drop, to, kwískwau.

drown, to, kuss; *he is drowned*, es kesikuss.

drum (made from skin), kwélō-kañit.

" " " *board*, kwanätiñ.

each, nátsa.

earth, kōqwelnūq, tuñuq.

eat, to, étlen; *he is eating*, tñ étlen.

easy, léluk; *it is easy*, ō léluk kō.

echo, sämunñez.

eddy, k'áíaquñ.

elder-tree (red-berry), tséwuk.

" *(purple-berry)*, tsékōk.

enemy, cemān.

enough, kw'tlātłum or estlatlum.

evening, táñen.

fall, to, teāk.

far, léla.

fat, grease, nos.

" *stout*, nōl.

feel, to, tlāpet.

fight, to, kwéwuntel.

file, a, Ectākus (= *grind-stone*).

fill, to, letsút.

find, to, kwénuq.

finish, to, cuk.

fir (red), tseéai.

fir, skúmiyoks.

fire, steókōsa; *burnt*, teuk.

fire-stones, kwentálus.

fire-place, steókōsa-ála.

fire-wood, etcātl.

fish, stluknāññ.

fish-bone, sām, utl stluknāññi.

fisherman, ō yósye stluknāññi.

flame, qetákuñ.

flat, Estluk'unok^u.

flesh, sléuk.

flower, skwákeñ.

float, to, pepákuñ.

fog, spāqoñ.

follow, to, teisálakuñ.

food, seétlen.

freeze, to, teíqales; *the water is frozen*,
pēwiteñ.

fun, ēyósiñ.

gamble, to, nükslehálem.

ghost, spilkwétsa.

girl, slinmetatl.

girls, slinlinateālatl.

give, to, áñust.

glad, héalauk.

I am glad, héalauksen.

good, éi.

good-bye, haikútca, haiyákō.

grass, sqésái.

great, big, teuk'.

greedy, nekélewutl.

green, nekwäi.

groan, to, únquset.

grow, to, tsésin.

grumble, to, tetátuk'.

guide, to, kwéeq.

gum, pitch, sinámitc.

hail, tsutémélcen.

handsome (of face), nōqwaíyis.

hard, k'leq.

hark, hāalanīn-tei (tei, imperative suffix).

hat, steésak'; hats, steteēsauk'.

he, tsāa tsāa ō nētl.

hear, to, alāñen.

I hear you, ō alāñen-sen ko.

heavy, 'sel.

help, to, kwenāñes.

hide, to, kwáles.

I will hide, kwáles-sen-sa.

hill, Espápuk.

hold, to, kwinát.

hole (round), sutlk'.

„ split, estcáketl.

hollow (open), estukoñ.

„ closed, cūwéwon.

hook (gaff), tlékwun.

home (house), áluñ.

horn, ts'ésten.

hot, kwáles.

house, áluñ; small house, āáluñ.

howl, to, wósels.

huckleberry, skwótcis, pépqō.

hunt, to, ámena.

hunter, umámēna.

husband, stálus, addressed, nau.

I, tīa úsa.

ice, séma, sléloq.

infant, skákāla, coll. skalákala.

itch, kwulkwóluñ.

jump, to, qétuñ.

keep, to, unskwátq.

kettle (wooden), súña.

„ (basket), ts'úmtēn.

kiss, to, mukwáset.

kneel, to, sukútlkañ.

knife, cépen.

know, to, q'tcēt.

lake, hátea.

language, ckweltēn.

large, big, teuk'.

laugh, to, nenéyuñ.

leaf, 'sátstla.

lend, to, áyel.

lie, to, nuqkaíyuqkun.

liec, nūseu.

lick, to, tlámet.

lie down, to, skwáset.

life, úncwili.

lift, to, sáat.

light (of day), státū.

lightning, skwénēla utl sqōkwās

(= "glance" of the thunder-bird).

little, tletlōtla.

live, to, cwili.

log, kw'tláí.

long, k'lákut.

lose, to, qēl.

loud, tcekuken.

man, swēka; men, sōwēeka.

maiden, k'āñi, teisláni.

maidens, k'alāñi, tceyslensáni.

maple-tree, stlāetlce.

married man, te'tláni.

married woman, te'wēeka.

mark, to, qelēla.

mat (bed), slatwin.

mat (seat), silēwátcin.

me, tīa úsa.

mean, núktli.
 meat, sléuk.
 medicine, stálenúq.
 meet, to, núkteimost.
 melt, to, teáqwet; melt it yourself,
 teáqwet-skwéte.
 mend, to, núqeput.
 middle of night, tāq-nuq-net.
 middle of day, tāq-kélet.
 mind, qútenen.
 mine, } tía Enskwa, *this is mine.*
 Enskwa } aúa sniskwa, *it's not mine.*
 mistake, to, melmáluñ.
 mix, to, melmélite.
 moecasin, slúkein.
 moon, 'skalte.
 morning, kwetefl.
 morning-star, kwetefl lálus.
 mountain, sísitl-sniányit (= high rocks).
 move, to, teánis.
 „ to, one's body, kwéekset.
 much, many, ñuñ.
 murder, to, k'ōetefla.
 murderer, kwiléus.
 naked, Etlátluk; I am naked, Etlátluk-
 sen.
 name, snā.
 narrow, qéaqōqai.
 near, stásetl.
 needle, teátšen.
 needy, poor, Estáses.
 net, swéltēn.
 night, snāt.
 no, aúa.
 not, aúa aúane.
 none, aúane.
 noon, tāk skwáteil.
 now, qōn, tía kō qōñ.
 nut (hazel), k'wupaúq.
 „ (oak), sīsīákwa.
 old, kw'stlalōq, coll. kw'stlilalōq.
 orphan, kwániñ, coll. kwelániñ.
 outside, Esáketl (= out of doors).

outside, skélawutl (*with reference to*
objects).
 paddle, qáñit.
 pail, skwáten.
 pain, qátlitl.
 paint, témutl.
 paint, to, qúlet; paint it, qúlet-tei.
 pass, to, teiláú.
 path, trail, sáiyetlsetl.
 „ road, sátl.
 paw, sális (= hand).
 pay, to, núnatet'.
 peel, to (apples, etc.), epálest.
 „ „ (trees), sk'wékwust.
 peep, to (through a hole), teitkásin.
 „ „ (round an object), nukwilásin.
 people, estáliñoq.
 perhaps, ēwátca; perhaps I'll go, ēwátca
 úsōiyā-sen-sa.
 play, to, yēyásin.
 prick, to, tute; don't prick me, aúa tute
 noñes.
 proud, Esmátsen.
 push, to, teáñit.
 quarrel, to, kwelnúel.
 quiet, to be, sámōq; be quiet! sámōq-
 tei!
 race, to, ōwátel, ótal; foot-race, kwāñí-
 ñut; I will race you, kwāñíñut-sen-
 sa. In the verbal form it will be
 seen that the accent is thrown
 forward.
 raw, qaits.
 recognize, to, ópetit; I recognized him,
 ópetit-sen-tsā.
 red, nesúk^u.
 red hot, neqailuñ.
 rest, to, kākūñ; rest! kākūñtei!
 remember, to, óhak^u.
 return, to, nukeyélkun.
 revive, to, hentcáwiyes.
 ring, a, stéti.
 ripe, k'wol; it's ripe, kw'tl k'wol.

river, stálō.
 roast, to, k'wólūñ.
 „ „ (roots in ashes), stáluk.
 rob, to, kenétuñ.
 robber, kánkun.
 roof, sláletuq.
 root, kwotsuñ.
 rope, line, teátcetl (cedar), kwāñ (kelp).
 rose, kúlok.
 round (long things), cilkwéos.
 „ (flat „), usiyáluk.
 rub, to, qéakwut; I am rubbing it,
 ō-qéakwut-sen-ko.
 run, to, kwáuiñet.
 sail, pōqúnūñ.
 same, as, like, qenán; same as this,
 qenán tlā.
 sand, pōkwútcin; gravel, ts'qait.
 say, to, yesás; tell me, yesástci.
 scald, to, kwäs.
 scold, to, kwálinut.
 scrape, to (carrots, etc.), Eqúkst.
 scrape, to (round objects), Eqálist.
 scratch, to, éaqEt.
 scream, to, kōkwátcin.
 search, to, saiyukt'.
 sea, k'tlátlse.
 seed, plant, to, teinéñetl.
 see, to, k'wónet (different from kwúnet,
 to take).
 send, to, set.
 sew, to, tcáiyits.
 shadow, kēakenáten.
 shake, to, kwéEq.
 shallow, cácum.
 shame, qaiáqa; you ought to be ashamed
 of yourself, Ensqētsel wā.
 shaman, cwonám.
 sharp (edge), aiyes; (point), aiyesúksin.
 sharpen, to (point), epúkste (edge),
 tekáqet.
 shoot, tlenakut; it's shot, Estlenk'.
 short, teetcéyutl.

shout, to, kwáteuñ.
 show, to, kunit; show it to me, kunit-
 tánoq.
 shut, to, q'tekut.
 sick, skátletl; I am sick, eskátletl-sen.
 sight, skwenela (=glance, gleam of the
 eye).
 sing, to, stélem.
 singing, tetélem.
 sink, to, k'látecéluñ.
 sit, to, úmut; sit down, úmut-lei.
 sky, kwáteil.
 slap, to, tlákwut.
 slave, stóñetloñ.
 sleep to, étut; I feel sleepy, etátuñ-sen.
 slide, to, sqwémeteñ.
 split, to, qaituñ.
 slow, áteñ.
 smart, quick, HoñHoñ, lively=sqaiyúes.
 smell, to, hákwenūq.
 smell, odor, háák.
 smother, to, tuk'.
 smile, to, nuqnenéyuñus.
 smoke, púkōñ.
 snail, tluqwowméwus (=slippery body).
 sneeze, hásiñ.
 snore, tletákwuñ.
 he is snoring, tletákwuñ ko.
 snow, ñáka; it is snowing, teiyuk.
 snow-shoes, teíekwúmcin.
 soak, to, stálekai.
 soft, limp, nēákwom.
 „ (to touch), kwāl.
 song, stēluñ.
 soon, túñatl.
 soot, kwaiéteup.
 sore, a, skwákwutl; I am sore, káketlsen.
 soup, slāp'.
 sour, tcáquñ.
 spawn, kéluq.
 sparks, tlelétsiñ.
 speak, to, kwel.
 spit, to, teūqátlsa.

split, to, teuq.
spoil, kulkéla; *don't spoil it*, aúa-soq.
 kulkulélet.
spoon, qálō (*horn*), tlápen (*wooden*).
spring of water, metákō, mátcō.
squeeze, to (with hand), teéput.
 „ *hug, to*, tcepást.
 „ *to (between logs)*, esteínz.
stand, tsétliñ.
standing, setsétliñ.
star, tetaúisina.
starve, to, tl'tcut.
steal, to, kân.
steam, vapor, cálaquñ.
step, to (over something), teqákwus.
 „ „ teinséniñ.
stick, to (in), ñēekut.
 „ „ (*to*), tluk^u.
sticky, tluk^utluk^u.
stone, sñáñit.
stone, many, sñalánit (= *many stones*).
stoop, to, kepásiñ.
stop, to énuq; *stop him!* énuqtūq!
straight, esteáiyen.
strap, suñáten (= *packing instrument*).
stream, a, státālō (= *dim. of river*),
 kwáiteñ.
strength, power, tzantekwámkwum.
strike, to, tcut.
strong, kwámkwum.
stump, ts'álete.
stumble, to, tlēuksen.
summer, teiñ kwélis.
spring, teiñ kwókwelos.
suck, to, skwátiñ.
sun, skókwél.
sun-beam, sqúnas te' skókwél (= "*legs of the sun*."
sun-rise, kwān (= *coming over edge of horizon*).
sun-set, q'tuk (= *fall down*).
swallow, to, ñúket.
sweat, to, teákuñ.

swear, to, kuséniñ.
swell, to, nuksáleten.
sweep, to, écut.
sweet, sákuñ.
swim, to, tuñón.
swimming, etuñón.
swift, quick, qoñ.
swing, to, kétātuñ.
take, to, kwinit; *take it*, kwinit-tei.
tall, tlākut.
tame, k'wákwel.
taste, to, tát; *taste it*, tát-tei.
teach, to, Ekwátcetl.
tear, to (cloth), súket; *don't tear it*,
 aúa-soq súket.
tear (lacrima), ckos.
tell, to, yesás.
that, tsä.
thaw, to, teauq; *it's thawing now*,
 ētauq qoñ.
the, te (masc.), se (fem.).
thee, te núkwa (masc.), se nukwa (fem.).
there, lā, tólō.
thick, te'tlut.
thief, kánken.
thin, teitcemél (*with reference to material*).
thin, eskwúmoq (*with reference to persons*).
this, tlā (*referring to objects other than human*).
this, tía (masc.), sía (fem.), *also used with inanimate objects*.
thunder, sqōkqás or sqōkwás (= *thunder bird*).
throw away, to, qéltuq.
throw, to, ts'tsálá.
tickle, to, sépteñ.
tie, to, kraíakwet.
tired, steékwus.
to-day, ánuq.
to-morrow, kō kwéteil.
torch, ñāk.

touch, to, Eséstug; *don't touch it*, aúa-sōq Eséstug.
track, trail, huñañénz.
trap (for animals), Húcen.
 „ (*fish*), skelálinōq.
tremble, to (from fear), sáisi.
 „ „ (*from cold*), teénuñ.
try, to, táat.
I will try, táat-sen-sa.
turn, to (round), teilániset.
 „ „ (*over*), teilóset.
twilight, skaflet.
twist, to, qelútcet.
ugly, sqās.
uncover, to, k'lewēst.
understand, know, to, ōqtcēt.
undress, to, tlákwuñ.
village, túñuq (=earth, land), tía na túñuq, *this is my country*.
voice, skwálten.
vomit, to, teáat.
wade, to, seaquñ.
wait, to, ñukwaiés, tswiskái, kái; *he is waiting*, ō ñukwātēñes kō.
wake up, to, qútceset.
walk, to, stuñ.
wall, táñen.
war, qélug.
warm, hot, kwáles.
wart, 'stcúpqon.
wash, to (oneself), sákoñ.
watch, qēyelós.
water, kwā.
wave (small), háiyeluk.
 „ (*billow*), yáleteup.
we, te tlñiñetl.
weave, to, ts'lakeñ.

wedge, kwaitēq (*maul, for driving*=ctétlsis).
weep, to, suk'unáles.
whisper, to, saúkuñ.
whistle, to, cāp't'.
why? nētl kw's ustáñut?
why do you whistle? nētl kw's ustáñut uncēcāp't'.
white, puk.
who, sañ.
wide, tl'kut.
widow, sīyátēn.
widower, sāsīyátēn.
wife, stáles; *when addressed by husband*, nau.
willow tree, sqwálēetlce.
win, to, nētl'wónuk.
wind, 'sp'wéla.
 „ *to*, k'elakwist.
wing, stlekál.
wink, to, tcepáleseñ.
winter, teiñ sátliñ.
wipe, to, átcet.
witch, sīaúa.
with, aisūwa, kwacínisa.
I'll go with you, ye sen sa ai súwa.
woman, sláni.
wood, stcatl.
work to, teē; *I am working*, teē es-sen.
I have been working, ō teē ye sen kō.
wring, to, tcésut.
yawn, to, wákus.
year, netsa (=one) stceláneñ.
yellow, nukafē.
yes, háa.
yesterday, teilaketl.
you, te nukwélia.

THE KAÚTSEN OR ISLAND HALKŌMÉLEM.

The following notes and myths on the Kautsen or Island Halkōmélem I gathered from Thomas James, an intelligent native of this division.

Socially the Kautsen have more in common with the neighbouring island tribes than with their brethren of the mainland. Linguistically regarded, however,

the original unity of the two divisions is very clearly brought out. Indeed, I may say that it was a source of much gratification to me to find that Thomas James could follow and understand my native texts of the River Halkômélém without the slightest difficulty. The chief distinction between the two divisions is in the presence of a verbal particle "pa" in the island speech which is totally absent from that of the mainland; and in the mode of utterance. The island speech is sharp, brisk and precise, while that of the mainland is slow and drawling to slovenliness. It is this difference in the mode of utterance that makes the speech of the two divisions seem more distinct than it really is. The vocabulary differences do not amount to ten per cent. of the words, and the practical identity of the two forms is admirably brought out in the little story which I have written in the two dialects in parallel columns below.

The first Kauítsen was "ten skwail," that is, "heaven-born." His name was Qultémten, the name of the second, also "ten skwail," was Stétsen. From these two men and their wives all the Kauítsen people are supposed to be descended.

The story runs thus: In the beginning Qultémten and Stétsen lived on Sháwnigan Lake in a house by themselves. For wives they had carved two female figures out of wood, and had partly made a basket, leaving it to be finished by the women.

Now it happened at this time that two "ten skwail" women lived alone without husbands at Sooke Harbour. By some means the knowledge of the two men came to the two women and they determined to cross the mountain and seek the dwelling of the two men. They perceived the house before they came to it by the smoke ascending from the fire-place. When they reached the dwelling Qultémten and his companion were from home. The women looked round the house and saw the two wooden figures. These they smashed into pieces and threw them into the fire. They then took up the unfinished basket and completed it. Then they hid themselves to await the arrival of the men. Qultémten shortly after came in and at once perceived the finished basket and was well pleased. "The next thing I want you to do now is to talk," said he to the figures which he thought were present. He now looks about for them and presently sees their charred remains in the ashes. Presently Stétsen comes home, and he tells him of the finished basket and the loss of their wives. The two men are sorry and grieve. At this the two real women come forward and show themselves. The men bid them welcome, saying "We are very glad to see you; we are very lonely. You shall be our wives." From this union thus brought about, sprang the Kauítsen people, and peace and friendship have always existed between the Sooke and the Kauítsen.

There seems to be an element of real history in this tradition. It is possible that the Kauítsen are comparatively recent comers on the island. The practical identity of their speech with that of the river tribes of the mainland suggests that they cannot have been long separated from the mainland Halkômélém; and it may be that a small band of men from the Fraser Delta drifted or otherwise found their way to the island and intermarried with the Sooke and settled there.

QultémTEN is said to have named his children by bestowing modified forms of his own name upon them, thus :—

Masculine Forms.	Feminine Forms.
qultēmit.	qultēmtēnāat.
Kwelásten.	qultēmēye.
Kwelsitsten.	Kwelsēmīya.
Swelámset.	Siámtenât.
Sām.	

These names are “*sēwanatl snä*,” that is “*sīwēn*” names, mystery names. Their significance is now lost.

Common people’s names were mostly derived from nick-names.

The following are the list of villages or settlements of the KauítsEN as given me by Thomas James.

Villages.	First Chiefs.
1. Tseménus	—
2. Thumtlúmelets	Sqāsílem.
3. Kwákqonets	—
4. Tátke	Tsásíeten.
5. Kw’sásínus	Cíákeset.
6. Húntsen	—
7. Qulkwesála	—
8. S’amēna (older settlement, Sátlām) ...	Lāmeqéset.
9. Kwámteēn... ..	Qultemten.
10. Kwamēyéken.	—
11. Hainípsen	—
12. Kwátkum	—
13. Sétsmelkun	—

Forty-five years ago the KauítsEN numbered 5,005 souls, according to a census taken by the missionary in charge. To-day they do not exceed 800.

COWITCHIN TRADITIONS OF A GREAT FLOOD AND EARTHQUAKE.

The KauítsEN proper of Vancouver Island derive their divisional name from the chief mountains of their habitat. They believe that it was here they came together after the great Flood. They say that before the Flood everybody used to dream of its coming. Some of the people heard a voice saying, “Build a big raft which will hold all your family and friends.” This they set about doing. They took two large canoes and laid a planking across from one to the other, and on this constructed a house in which they stored all their belongings and much dried fish and other food. They also made a long cedar rope and attached it to a great stone on top of the mountain; they made a hole in this stone by which to fasten the rope,

and this stone they say may be seen on the mountain to this day. When this raft was finished a noise like the report of a great cannon was heard and the river began to rise rapidly. There was no rain at all. As the water rose they pulled on their rope and rose with it till the top of the mountain was reached. Then the waters slackened. This condition of things lasted about one moon and then the water level began to fall, leaving the floating trees and logs on the upper parts of the mountain, where they can be seen to this day. When the flood had subsided and let their raft down again it was found that all the animals had been drowned and that the fish had died; there was nothing for the people to eat but the bodies of the drowned animals or the floating fish. A great number of those saved from the flood now died from a sickness caused by eating the dead flesh. At last when the ground was dry the women and children set to work to dig wild carrots. From these they made a medicine which cured their sickness, and they recovered, and in time became a great tribe again.

In the days before the white man there was a great earthquake. It began about the middle of one night and continued about twenty hours, when it ceased. It was so severe that it made all the people sick, threw down their houses and brought great masses of rock down from the mountains. One village was completely buried beneath a land-slide. It was a very terrible experience, the people could neither stand nor sit for the extreme motion of the earth. The old people took their stone pestle hammers one in each hand and pounded the ground with them, chanting a song to the spirit of the earth as they did so. They bade everybody do the same, and a little time after the shocks ceased. It is more than possible that these two traditions have a basis of substantial fact.

HALKŌMĒLEM TEXTS.

Island Dialect.

Nónitsa swéeka teáteitlten tlāsō
 A man was fishing then
 teénsa útsa nétsa tlāsō kw'sóiyuns.
 caught a one then he dips (the net).
 qon kútaätzai ē-wetl-tzátlemetes
 while so-doing he heard
 kwā céepklos. Nētl sō qéénams,
 a whistling noise. Then he listens,
 nētl sō tō-hís aisqallie. Nētl stlās
 then awhile he stands. Then
 kw'sóiyuns, stlā sō tzátlemetes kwā
 again he dips, again then he hears a
 céepklos stlā sō kw'sóiyuns,
 whistling noise again then he dips,

Lower Fraser Dialect.

Nónsa swéeka yāyes te
 A man was working at the
 sálten, ē-tlās-wā skwátsa te nétsa,
 fishing, and then he caught a one,
 ē-tlās-wā kelát k'ám. Qon-qātátsa
 and then again he dips While so-doing
 (the bag-net).
 ē-wetl-tslámātes kwā hápes.
 he heard a whistling-noise.
 ē-tlās-wā qelámētes tō-hís tsa
 Then he listens awhile
 k'sqéliis, ē-tlō kelát k'ám, tlō
 he stands, then again he dips, then
 kelát tslámātes kwā hápes,
 again he hears a whistling-noise,

kla wutl kelát tzátlemetes kwä
then again he hears a

cécpelos ē-yātl-nēs telnūqs kw's
whistling noise then he knew that
nētl te cúnses cécpelos.
it was the game (which had been)
whistling.

Nētl sō kwónets te uqsémten, nētl sō
Then he took the net, then

qōmesástes nētl sō tákus.
he folded it up then homewards.

Nētl ne sō qōnins te cūwális.
Then he reached the parents-his.

Nētl sō kwals: "Namsen tántāla,
Then he said: "Go I away,
tōhístōa émē tsen qeálem." Nē au
shortly come I back." Then

tsáwin kwe sléuk, netl sesō haiya,
he took some food, then he set out,

nētl sō haiyas-kwaiyisít. ō yástse
then he sought his guardian spirit. always

kw'sō sesis te cwámut te menas.
then kept ready the bed the son-their.

Qusénes tl'kalts aiyēmē humet.
Four moons he came home.

Netl sō yetatekūs nētl sō kwénets
Then he was coming then he took
home.

te sákōm nētl sō tlákuts nē
the cedar-bark then he tied upon

te kwéles, nētl so kéakusuts, snat
the belly-his then bound it up, night

kw'swetl humúmets, áú swewé se
it was when he arrived she was awake his
home,

seálōq, nētl sō qiets te stálus,
mother, then she woke the husband-her,

nētl sō p'táumets: "Nūáü" "ánsä."
then they ask: "It is that" "It is I."
you?"

Nētl sō nams neámistqis te
Then they go to put-him-they-to the

ē-tlō kelát k'ám, tlō kelat
Then again he dips, then again
tslámútes kwä hápes. ē-tlas-wä

he hears a whistling-noise. Then he
tulnuqs kw'stlas te eqenses
knew that it was the game

nī-HáHapes, tlās-wä kwénits te
(which) had been then he took the
whistling,

swéltens, ē-tlās-wä lumhúmits.
net-his, then he-folded-it-up.

ē-tlās-wä nems tāk^uQ, ē-tlās-wä
then he went home, then

qunins te cōwális ē-tlās-wä
he reached the parents his then

kwals: NEM-tsen ēyilisála, tōhístsa
he said: Go I away, shortly

émē tsen k'onsit. ē-tlās-es-wä kwenits
come I back. And then he took

te ámífmenslēuk^u. ē-tlās-wä nems,
a little food. Then he-set-out,

ē-tlās-es-wä kwaiisets, wíátl-tsa
and then he sought his Always

guardian spirit.

kw's wä-ē stauqs te seyél te
they kept ready the parents the

eqes te menas. náhásen tl'kelts
bed-his the son-their. Four moons

émē qeámet, kw'ses tsa má-tlá-mē
he came home, while he was coming

lāk^uQ ē-tlās-es-wä kwénits te sákum
home then he took the cedar-bark

ē-tlas-es-wä tlakuts nē te kwéles,
then he tied it upon the belly-his,

ē-tlās-es-wä kēkuts te kwéles.
then he bound the belly-his.

Snat tsa kwa k'swetl-tátcels qeámet.
Night it was when he arrived home.

ē-wácwewī se síel, ē-tlās-es-wä
She was awake his mother, then

qēts te swéakus, ē-tlās-es-wä
she woke the husband-her, then

p'táumits: "Nóá?" "Énsa."
ask they: "Is that you?" "It is I."

ē-tlās-es-wä nems náumistqes te
Then they go they put him to the

wámut, ē-tō-hís ēméakup E
bed, presently assembled together a
kuq mistémōq, nētl sō kwáles
multitude of people, then spake
te seláloq: "kwēftla hauwálematla,
the old people: "Let us see perform
you

swáwólus." Nētl sō sqélie te
young men." Then stood up the
swáwólus, nētl sō hauwálems,
young men, then they perform,
nētl sō kwáles te swéwólus:
then said the young man:

"Tō-yukwolsipátla!" nētl sō kwáles
"Let the fire be made up!" then said
te seláloq: "yúkwolsip!" nams-te
the old-people: "make up the coming-to
fire!

Qetlqetlam kwā nātstem." nētl sō
appear some wonder." Then
umēs. sqélie nētl sō kwáles:
he came he stood up then he said:
"Namátla kwénet kwa 'súma."
"Go get a kettle."

Nētl sō nam te swáwólus kwenetes
Then went the young men took
te 'súma, nētl sō qéénqes nētl sō
the kettle, then they carry it then
tlákuts stétás ute haiyuk, nētl sō
they set it near the fire, then
nams, nētl sō kwayiélie stétás
he went, then he danced close
ate 'suma. Tō-hís-tsa kw's-kwayiélie,
to the kettle. Awhile he danced,
tsultsulántsa kwayiélie, nētl tsa sō
from-end-to-end he danced, and then
qōkáles,¹ ē-wā nētl tsa sō
water appeared, then he continued
kwayiélie, nētl sō wéles te sákawai,
to dance, then appeared a salmon,

caqes. ets kwa mē tō hís,
bed-his. When a little time had passed,
ēmēk'ap te keq misténq,
assembled a multitude of people,
é-tlās-es-wā kwéles te sīyálakwa:
then spake the old-people:
"Tauhauwálematla swāwólus."
"Let us see you perform young men."
é-tlās-wā sqélihs te swáwólus,
Then stood up the young-men,
é-tlās-wā hauwálems, é-tlās-wā kwéles
then they perform, then said
tsā swéwólus: "Tō-yúktatla!"
the young man: "Let the fire be made
up!"

é-tlās-wā kwéles te sīyálakwa:
then said the old-people:
"Yúktatla, i-ē-tst-wā kwa
"Make up the fire, we are going to see some
teteán!" é-tlās-wā mēs, sqélihs,
wonder!" Then he came, he stood up,
é-tlās-wā kwéles: "Nemátla kwénit
then he said: "Go bring
kwa sçúma," é-tlās-wā nem te
a kettle," then went the
swáwólus kwénites te sçuma,
young men (and) took the kettle,
é-tlās-wā qéénqes, tlákates stétés
then they carry it, they set it near
te haiyuk. é-tlās-wā nems tó-tlā
the fire. Then went he
é-tlās-wetl kwayiéliehs nē te
and then began to dance around the
sçúma. Tōhís-tsa kw'skwayiéliehs,
kettle. Awhile he danced,
tsultsulántsa kwayiéliehs, é-tlās-es-wā
from-end-to-end he danced, and then
mēs wíl te k'a. é-wiátl tsa
came to appear the water. He often
kwayiéliehs tō-tla. é-tlās-es-wā mēs
danced that man. Then came
wíl te sók'wái, ē-tlō kelát
appearing a salmon, yet again

¹ The phrase nētl sō wéles tē ka could have been used here, but this expression is more idiomatic.

é-tlā kelát wíl tē sákai, nētl sō
then again appears a salmon, then
yēsális, nētl sō tētem senéyū
there were two, then they swam about
úta 'súma. Tō-hís kw's-qútes tsa
in the kettle. Awhile they remain
nētl sē sō suq.
then disappear.

mē wíl tē-tlō sōk'wāi, ē-tlās-wā
came appearing another salmon, then
yísális tē sōk'wāi kw's-hétēms nē
two the salmon that swam about in
tē sçúma. Tōhís k'squtētsa,
the kettle. Awhile they remain
é-nē-tlō-nēm-āl sōq.
then all disappear.

Ciyus utl Tsōqélem.

History of Tsōqélem.

Tso qáqa ōqtcānen stā kw's smīyus. tluktámits, yémie qeáqa
He had magic power he ran like a deer. He was tall, he moved lightly
kw's émic, skwē kwensátlemet kw's fémic. Kākañit tē smistémuq,
when he walked, can't hear him when walking. He killed the people,
tlānk'utes. Tsa kauwétsen smant nētl lálemps lālem utl, yuq-spās.
he robbed them. The Cowitchin mountain was his home the home of a one-time-bear.

KEq skwolás senēwa lālem utl spās, senēu tsa haíetēns. Tō siy-áluq
Lots of guns within house of bear, inside the ammunition. He was half-witted
qon slétlukt, smútuksen, klōwétsa, tlúkwelās qunēm unítl kw's étsums,
when a boy, running-nose, naked, heedless as to any clothing,
aúa kw's éltēns, émic útsa sáluk muk^u skwáil, ts'tcimáisen,
without any food, roaming in the woods every day, dribbling-at-mouth,
tōtláwistem tsā kúlemps, tetsálmūq. Qaíyákwetsten cánaqes tē slétleketl
shifty his eyes, as-an-animal's. Qaíyákwetsten saw the boy
nētsa skwáil, nētl-so túlmuqs wā-tsā kweles tsa wā-émēs sēsāt
one day, then know-he what-kind-of-person will be when becomes grown-up
swéeka. "Oh! éi tsa kúluñs." "NEñána, Enátea Ená-tlā!" "Qona kwen-siñ
man. "Oh! good his eyes." "My-boy, come here!" "Now go and get (me)
uks skwilálinūq-qētlte." Kwáñinet. Tē swéeka cyū-amut.
a blackberry-bush." He went for it. The man there was sitting.

Qīyanánuš teáteil tē swéeka, ákwēsten, sō kwénēts.
He was smiling (the boy) he came to the man, he gave it to him, then he took it.
Sō kwenēts tē slétleketl, qōkwākāntēm qiyúnkustēm. Aúa
Then he seized the boy, threw him on his back and rubbed his face. Not
kw's sqams tē slétleketl, ūānkumal, súqwom tsaāsus. "Kwámkwum tēn
he cried the boy, only grinned, bleeding his face. "Strong your
kúlem ōmē qútsa swéeka." Nētl sō kwāts, éi ckwálawons staluk^u.
eyes become when a man." Then he went off, good his heart in the woods.

Qon éinic-wutl-tsátlumetes qēqunem. Nētl-sō tluteánem. Nētl-sō cānuks
 While he was walking he heard a barking. Then he cautiously walks. Then he sees
 te swéeka ē te stáles ē te ménēs. Kwenátes te mistémuq
 a man and the wife-his and the child-their. He was clutching a human-being
 tlaieqtes. Cáieten te seásus. "Amélla! umut-tla." Nētl-sō
 eating-him. Hairy the face-his. "Come here! and sit down (said he)!" Then
 qēmuts te slēuk ē ákwistem te slétlekutl. Kwenets. "Tlaieq't'tla!"
 he clutched some flesh and gave it to the boy. He (the boy) took it. "Eat it!"
 Nētl-sō tlaiequts. "Átc tse qéluq aiyū nē tsen sa. Amélla, tlákuset."
 Then he ate it. "When you fight then there I will be. Come here, lie down."
 Nētl sō tlakusets te slétlekutl. "Aúa éiyis tsen kúlem. Sétsen sa ten
 Then lay down the boy. "Not good your eyes. Heal-I will your
 kúlem. Kw's sō nētl swéeka yunkusām aúa eúkus tsen kúlem. Aúa cúkus
 eyes. When that mau rubbed your face not finish your eyes. Not right
 tsen kúlem." Nētl sō kwénets tsa squtsalē. Nētl-sō méakuts úte
 your eyes." Then took he a humming-bird. Then he pricked at-the
 cwúlnuts ten kúlem. Sō sqānuus. "Nēetetcuqunat te skwéyil?
 side-of the eyes. Then it bled. "Can you see the sky?
 aúa-kwoz cānuq tsa kwásen wutl-súqwom?" "Nē-tcen wutl-cānuq tsa
 cannot you see the stars while-bleeding?" "I saw the
 kwásen." "Thúkwilás wā snátes kwuskwantcinem, klau-stäääl."
 stars." "Careless if at-night you are running, just-as-in-daylight."
 Nētl sō sōtāk'us. Nētl sō kwaiélic sō teúens: "ētsen utl téna stálem
 Then he went home. Then he dances and sings:
 mēstémuq yuqas kwenas utl téna stánelet qas ā ā ā." Nētl sō nāmps
 Then he goes to
 Lemáltca. Tlētlaácin nonetsa sláni nū utsa cātł wāwutletas
 Lemaltca. They were feasting (there) one woman there in the doorway keeping-away
 te skwumkwunai. Kwenátes te skáluq. Sōqélem nūwélem. Sōqélem
 the dogs She held a clam-digger. Sōqélem sprang-inside. Sōqélem
 kwíluetes seyáisila mēstémuq. Sōqélem teátłum. Tsä
 shot two men. Sōqélem jumped about. That
 slani seélum úte cwámut. Nētl sō tátsels stEtás
 woman sprang upon the bed. Then came he near.
 uttúsa. Nētl ne sō kwenát qátlet te skáluq. Nētl sō
 Then she held him across the chest with the root-digger. Then
 tams: "Amélla! ētsen wutl kwun-nuq, aúateúq skwelácus kwa
 she calls out: "Come here! I have got him, don't you bring a
 umétuq, s'kūkwm'steúq." Nētl sō tátsels se táles ē-yū-kwenān utsa
 gun, axe you him." Then came her husband bringing an
 'skūkwm. Kwákwuts te sqáus, nētl sō méuktáwit. Nētl sō
 axe. He struck him on the head, then cut-off-the-head. Then
 tsátłums te slukwáts hēs kw's tsátłums.
 jumping about the headless-body long-time it was jumping.

STORY OF TSŌQĒLEM.

About sixty years ago there lived at the foot of the mountain near Cowitchin Harbour a strange and fierce man named TsŏqĒlem. He was taller than the average man by nearly a foot, his face was long and thin and his tread was as soft and stealthy as that of the mountain-lion, and he could run like a deer. He became the terror of the district, waylaying and robbing anyone who crossed his path. His home was a cave in the side of the mountain, in which he always kept a goodly supply of fire-arms and ammunition. From his boyhood he had been a strange being, passing most of his time roaming in the forest or mountains. His eyes were shifty and roving like those of a wild animal. A great Shaman once saw him at Saanich, and said to the people round about him: "That boy has got remarkable eyes." The boy stared at the man, and would have run away but the Shaman caught him, and bade the people get him some trailing blackberry brambles. With these he rubbed the boy's face, saying as he did so, "I hope your eyes will now keep strong." The boy's face was severely lacerated with the thorns of the brambles, but he did not cry, he simply grinned all the time, and when the Shaman let him go with the command: "Run!" he ran off by himself into the forest again.

TsŏqĒlem now wandering through the forest, heard a noise before him like the growling of a dog over a bone. He crept stealthily forward and presently perceived a hairy forest monster who, with his wife and children, were devouring in dog-like fashion the body of a youth they had seized.

The monster held his victim on his knees, and with his long fierce claws tore off the flesh and passed it to his children. He accosted TsŏqĒlem, bidding him sit down. TsŏqĒlem sat down and the monster passed him some of the flesh. TsŏqĒlem ate like the rest. The monster then said to TsŏqĒlem, "When you fight and when you kill people I shall be with you. Come here to me and lie down. There is something in your eye. That Shaman did a good thing who rubbed your face, but he only half did his work; I will finish it." So saying he took the bill of a humming-bird and thrust it in the corner of the boy's eyes, telling him to look upwards till he could see the stars. From time to time he questioned him, "Can you see the stars yet?" TsŏqĒlem answered "No" at first, but presently the stars became visible to him through the blood of his eyes, and he cried out: "Yes, I can see them now." "Very good," said the monster, desisting from his task; "from this time you will be able to see as well in the dark as in the light; day and night will be all the same to you." TsŏqĒlem now went back to his cave home and danced and sang his mystery song: "ĕtsen utl tena stālem qas! a! a! mustēmūq yuq qas kwenes. utl lumstalt qas! a! a!" which signified that he had been given human flesh to eat. While he danced he flourished his gun and knife.

From this time onward TsŏqĒlem went about the country killing and robbing the people. After many years of this life he one day went to the Semalte people on Kuper Island. It was about spring time, and the people were all assembled together feasting in one of their long-houses. A young woman sat in the doorway

holding her digging stick in her hand with which to keep out the dogs. All at once a gun went off and a man fell shot, and then another and Tsōqélem was amongst them brandishing his weapons and killing all within his reach. Everybody made for the door except the young woman who held the digging stick. She sprang upon the bed platform, and as Tsōqélem passed with his back towards her she was suddenly inspired with the thought that she could hold him down with her stick. Seizing her digging stick at both ends, she quickly passed it over his head and held it tightly across his breast and pulled him backwards, shouting as she did for her husband to come and kill him while she thus held him. Tsōqélem struggled hard to break away from her and sought to stab her with his knife, but she held him fast and shouted the more. Her cries brought an old crone to the door, who called out, "Has he got you down?" "No," she replied; "I have got him down. Tell my husband to come quickly and bring the other men with him." The husband presently came, rushing up, followed by the other men. As they entered the house, the woman said, "Don't use your guns, attack him with your axes." This they did, soon disabling him; they then cut off his head and his body rolled and jumped about for a long time. When they cut him open they found that his heart and entrails were very small—much smaller than those of any ordinary man. Thus was Tsōqélem slain by the wit and pluck of a woman.

KAUITSÉN ACCOUNT OF A GREAT FIGHT BETWEEN THE SALISH TRIBES AND THEIR HEREDITARY ENEMIES THE KWAKIÚTL.

Once the Kauitsén were at war with the tribes on the American side of the Straits. While they were absent from their villages some of the Kwakiútl bands swooped down upon their settlements, burnt their houses and carried off the women and children into slavery. When the Kauitsén warriors came back they found their homes destroyed and their families carried off into slavery. Nothing was left to them but the smoking remnants of their dwellings. Not even a dog remained. They set their canoes to dry and then gathered for consultation. While the meeting was going on a youth from the Snanaímōq tribe came running up with information respecting the marauding tribes. This youth had seen their camp fires. Said he, "I saw five hundred and eighty cooking fires on the beach at Nanaimo, and I think they will stay there for a little while. If you hurry after them you can lay in ambush for them at the mouth of the harbour." The Kauitsén immediately sent out scouts to search all the bays between the Kauitsén Harbour and that of the Snanaímōq; they also sent off messengers to the other friendly Salish tribes with urgent requests to join them in their attack on the Kwakiútl. A ready response was made, and before the dawn of the next day the war canoes, each with its complement of thirty-five warriors, of all the Salish settlements on the Gulf and Islands rendezvoused at Kauitsén Harbour. The scouts had returned in the meantime with the news that the Kwakiútl were camped at Maple Bay with their canoes all hidden in the woods. When all the war canoes had arrived they set

out for Maple Bay, forming their company into two divisions, one of which was stationed on the right and the other on the left of the entrance to the bay. It was agreed among them that three canoes of Kauítsen warriors disguised as women should row into the harbour and entice the Kwakiútl to come after them. A system of signals was also agreed upon. The sounds were to be those of the owl, the wolf, and the dog. The cry of the owl was to be given by the Kauítsen as soon as they saw they were perceived by the Kwakiútl, the sound of the wolf when the Kwakiútl swallowed the bait and began to pursue them, and the sound of the dog would be given by those in ambush outside of the harbour to signify that they were ready to dash in and surround the enemy. When all was ready the Kauítsen canoes with the men wearing big hats, such as the women commonly wore, to make them appear like women, entered the bay. Before they are half-way in they are discovered by the Kwakiútl, who launch their canoes and set off in pursuit. They give the signal and turn about and paddle back, followed eagerly and carelessly by the Kwakiútl who fail to observe the canoes of the Salish stealing in on either side of the bay. Presently when the Salish have got into the bay and surrounded them, they give their warwhoop and the Kwakiútl perceive that they have fallen into an ambush. The Kauítsen now close in upon the Kwakiútl, and a fierce battle begins which, the Kauítsen say, continued without intermission for four days and nights, and the waters of the bay became red with the blood of the slain. In the end fifteen canoes of the Kwakiútl broke through the cordon of the Salish and made for the open sea. Of these one was swamped off the point, three ran on a submerged reef and were wrecked and the rest were overtaken at Nanoose and their crews all slaughtered. During the battle the Kauítsen sang their war-song: "Hā hā · ā · ā yū - tsenukwat sen Qē Qē Qā hā ā ā. Behold we are the great serpent people!"

When the Salish had vanquished their foes, they determined to retaliate and to carry the war into the territories of the Kwakiútl and their allies. Accordingly they made for the settlements of the Sātlótlq (now Comox) whose fighting men had been among the Kwakiútl. The Sātlótlq, though properly Salish, were always regarded by the Kauítsen as Kwakiútl because of their alliance and sympathy with this stock. When the Sātlótlq women saw the canoes coming into the harbour they thought it was their own husbands and friends returning laden with the spoils of their foray, and ascended the roofs of their dwellings to dance and sing the song of welcome. Presently, when the canoes were at the landing they perceived their mistake and would have run away and hidden; but the many Salish slaves which they held, perceiving their countrymen in the canoes and surmising the object of their visit, seized upon both women and children and held them prisoners. The Kauítsens now came forward and bound all the Sātlótlq. After setting fire to the village, they took them away with them as slaves. From thence they went on to Cape Mudge, the home of the dreaded and warlike Yūkwitlaq, the southernmost of the Kwakiútl proper, and did the same thing there. They then proceeded to Alert Bay to the chief settlement of the Kwakiútl, and this they served in the same way, pressing all the women and children into slavery. Thus the Salish tribes

punished the Kwakiutl and their allies and so broke their power that from that time onward till the country passed into the hands of the whites they were free from the attacks of the Kwakiutl and could live in peace and security.

There is no doubt, I think, about the truth of the main features of this contest, but whether the Salish were as victorious as the Kauttsen relates may possibly be open to doubt.

CLAIRVOYANT POWER IN WOMEN.

The Indians everywhere believed in clairvoyant powers, and relate many instances of the exercise of such. The following is an example given me by Thomas James.

A hunter once lost his hunting knife. He did not discover his loss till he had brought home his game and shared it with his neighbours. The loss of his knife made him sad, and the people ask him why he is so sad after his successful hunt. He tells them he has lost his hunting knife, and one of them replies, "I know a wise old woman who will help you find your knife." The hunter was pleased to hear this, and said, "I will give her five blankets if she does." The old woman is sent for and told what has occurred, and begged to use her powers in the recovery of the lost knife. She replied, "I certainly used to have the power to see lost things, but I have not exercised it of late. I don't know if I can do it now, but I will try."

She thereupon sat down, closed her eyes, and began swaying her body. Presently she passed into a trance-like state, and when she recovered she was able to describe to the hunter where he had been, and just where he had dropped his knife. The hunter returned to the forest, retraced his steps to the spot indicated by the old woman, and there found his knife lying where she had seen it.

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REPORT ON THE ETHNOLOGY OF THE SÍCIATL OF BRITISH
COLUMBIA, A COAST DIVISION OF THE SALISH STOCK.

By CHARLES HILL TOUT, Local Correspondent of the Anthropological Institute.

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[WITH PLATE I.]

THE following notes are a summary of my studies among the SÍciatl. I have been enabled to complete them earlier, and in a more exhaustive manner than I could otherwise have done, by a timely grant of £40 from the Royal Society. By means of this help I was able to spend the greater portion of a month among them in the summer of 1902, visiting their different settlements and gathering all information now available from the most reliable and authentic sources. With the exception perhaps of a few folk-tales, I believe these notes record all that may now be gathered of the past concerning this tribe.

Of all the native races of this province, they are probably the most modified by white influences. They are now, outwardly at least, a civilized people, and their lives and condition compare favourably with those of the better class of peasants of Western Europe. Their permanent tribal home, or headquarters, contains about a hundred well-built cottages, many of them two-storied, and some of them having as many as six rooms. Each house has its own garden-plot attached to it, in which are grown European fruits and vegetables. In the centre of the village, and dominating the whole, stands an imposing church, which cost the tribe nearly \$8,000 a few years ago. Near by, they have also a commodious and well-built meeting-room, or public hall, capable of holding 500 persons or more, and a handsome pavilion or band-stand fronts the bay. They possess also a convenient and effective waterworks system of their own. The water has been brought in iron pipes from a mountain stream some three miles off, and every street has its hydrants at intervals of 40 or 50 yards. From these, the water is easily carried into the houses in pails.

As a body, the SÍciatl are, without doubt, the most industrious and prosperous of all the native peoples of this province. The men engage either in fishing or lumbering the whole year round. Some of them are also expert hunters, and during the season ship a great number of deer to the Vancouver market, their territory abounding in game of that kind.

Respecting their improved condition, their tribal and individual prosperity, highly moral character, and orderly conduct, it is only right to say that they owe it mainly, if not entirely, to the Fathers of the Oblate Mission, and particularly to the late Bishop Durieu, who more than forty years ago went first among them and

won them to the Roman Catholic faith. And most devout and reverent converts have they become, cheerfully and generously sustaining the Mission in their midst, and supplying all the wants of the Mission Fathers when amongst them.

ETHNOGRAPHY AND SOCIOLOGY.

The tribe, as at present constituted, numbers some three hundred and twenty-five souls, between sixty and seventy of whom are adult males. It is a very difficult matter to get the exact number of any Indian settlement. Census-taking is something entirely foreign to the native mind, and no inhabitant of a native village, even when it contains less than a score of souls, can tell one offhand the number of adult males living in it. When questioned upon the point, they have to count them off by name upon their fingers, and are then as likely to overlook some as to give an accurate total.

The Siciatl are obviously a mixed people. The facial types among them would make this quite clear, even if we had no evidence of the fact in their traditions and genealogies. At the time when the late Bishop Durieu first came among them in the early sixties of the last century, they were divided into four septs or sub-tribes, each having its own settlement and fishing and hunting grounds. These were in the neighbourhood of Sechelt peninsula, the neck of which commences about twenty or thirty miles above the entrance to Howe Sound, the waters of the neighbouring Sk'qómic. The present Mission, or headquarters of the united tribe, situated on Trail Bay on the outer side of the neck of the peninsula, is of modern origin, dating only from Bishop Durieu's time. Prior to that, though a most desirable and sheltered spot, fear of the blood-thirsty, marauding Yúkeltās (a Kwakiutl subdivision) prevented them from making a permanent settlement here. Known to them by the name of *Tcatēlētc* (= "outside water") it formed a temporary halting place and general rendezvous for the tribe. Here the different septs sometimes met for a common hunt. The neck at this point formed also a portage to the divisions living on the inner waters, and made a short cut for them to the Gulf, being only eleven hundred yards wide at this point.

The following are the names and settlements of the old divisions of the tribe :—

QÚNĒTCIN, at the head of Queen's Reach.

Tsónai, at Deserted Bay, the junction of Queen's Reach and Princess Royal Reach.

TŪWÁNEKQ, at head of Narrow's Arm.

SQAIQŌS with many settlements, but no fixed abode.

Of the above four subdivisions, the two former are said to be of extraneous origin, being founded by men of Kwakiutl lineage. The two latter represent the true Siciatl. Regarding these septs separately, the Tsónai now number about forty souls. I gathered from the chief and his brother all that is now known of their ancestry and past. They have a genealogical table, extending back to the sixth generation, that is, to their TÓPIYUK. The genealogical lists of all the Siciatl

divisions stop at this point. They have no memories or traditions of anything beyond. The TŌPIYUK is always with them the "first-man."

The following is the genealogical table of the Tsónai chiefs:—

It would appear from the family traditions that Qōlálín I. was not originally a chief of the Tsónai. It is related that he acquired the chieftaincy by excelling all others in "potlatching"; and he is said to come from Fort Rupert.¹ His name bears witness to his greatness in this line, the term being derived from the root Qōtsōt, "to hold in a bundle," or "press down," *i.e.*, all other competitors. He was a man of great wealth. He possessed a kind of Fortunatus' purse in the form of a tētēléte="increasing." This was described to me as a kind of baby that he found in the forest one day and took home and placed in a box, which immediately became filled with potlatch treasures of all kinds. Hence his ability to excel in potlatches, and hence his name. He possessed also a large house called Kwōsen-autq="star house," so named because the roof was constructed in such a manner that the stars could be seen through numerous small holes in it. No rain ever came in through these star-holes. Adorning the structure were many squtk^a, that is, carvings and paintings of animals. I was assured that these squtk^a were in no way totemistic in character, nothing corresponding to the totem crests or symbols of the northern tribes being known among the old Siciatl according to all my informants. They were simply symbolical of the *social status* of the owner. The figures were such as in the native mind typified greatness, loftiness, strength, power, wisdom, and so on; such as the eagle, the raven, the bear, the whale, and the beaver; and their number and variety on a man's house or belongings marked the measure of his ability to excel in potlatching. Only men of acknowledged position in the tribe ever ventured to decorate their houses with such carvings or paintings. The ridicule of their fellows effectually prevented any man from undeservedly acquiring these distinctions.

When Qōlálín was advanced in years, he became desirous of securing his eldest son's succession to the chieftaincy; and to ensure this he gave a great feast, publicly resigned the chieftaincy, and nominated his son as chief in his stead, giving him at the same time his name and all his wealth. As no one could now

¹ A Kwakiuk settlement.

dispute his claims to the office, Qōlālin II. was acknowledged chief of the tribe. He took to himself nine wives, by whom he had ōpedālī tūkwels, "ten offspring." When he became aged, he followed his father's example, gave a great feast, and distributed many presents. At the close of the feast, he led forward his sons and daughters, and declared his eldest son chief in his stead. His name was Teauk'st which signifies of clean or honourable descent; implying by this that his parentage was above reproach, that he had no slave blood, or dog-blood, or other animal blood in his veins. He was regarded by all as "planted" firmly or deeply in the headship of the tribe.

Teauk'st had one wife only, by whom he had sēlatsālī tūkwels, two sons and three daughters. His sons both dying, when he reached a ripe old age, he gave a great feast and named his eldest daughter Tselápolt as his successor and chieftainess of the tribe. Later she married Unakwátē, and he, taking his wife's rank and privileges, became a chief. By the help of his father-in-law, he gave many potlatches, and was acknowledged as supreme chief. It was during the chieftaincy of Unakwátē that Bishop Durien came first among the S'ciatl. He was welcomed by this chief, and in return, it is reported, the bishop gave Unakwátē a bell, and made him and his successors hereditary chiefs of the Church which he established in their midst.

Unakwátē had seven children, two boys and five girls. When he was advanced in years, the bishop made him "sit down," and named his son Teáu'k'st as chief in his stead. But Teáu'k'st's mind becoming unbalanced later, he was set aside, and Unakwátē was reinstated in the office, which he held to the time of his death. As his successor, the bishop appointed his second son Ótlkēn, the present occupant of the office.

I have thought it worth while to give the family history of the Tsónai chiefs as they gave it to me, because of the sidelight it throws upon important practices and customs.

In addition to the above genealogical table of the Tsónai chiefs, I obtained the pedigrees of the chiefs of the Sqaíaqōs and Tūwánokq. It is worthy of remark as showing how deeply their modern environment has modified their lines, that only one person, an aged woman, knew or remembered the genealogical tables of the chieftains of these septs. Concerning the family history of the chiefs of the Qunétcin division, I could obtain no account whatever, no one apparently possessing any knowledge thereof.

The following is the genealogical table and history of the Sqaíaqōs.

According to the belief of the natives, the founder of the Sqaíaqōs was te spēlamūtl, "a heaven-born man" named S'ónketl. He had a brother named Sukál, who became a secondary chief, and a wife named Yálqōmolt. He is said to have first appeared at a place called Smēt, which is at the head of Hotham Sound. This meagre account is all that can now be gathered concerning the past of this subdivision of the S'ciatl. The pedigrees of S'ónketl and his brother Sukál as given to me are as follows:—

The following is the pedigree of Sukál:—

N.B.—The names marked with an asterisk were ruling chiefs, (s.) and (d.) stand for "son" and "daughter."

Tūwānekq Sept.

The founder of the Tūwānekq division was also tē spēlemūtl. His name was Tlentckénem. His successors were Tlentckénem II., III., IV., V. and VI., who is now a small boy.

We learn from these Family Tables that the chieftaincy was practically hereditary, although theoretically within the grasp of any member of the tribe who could outdo the ruling chief in potlatching or feast-giving; and it is not without interest to observe that the same anxiety and ambition to found and perpetuate a family, displayed in modern society, are equally factors in the life of savage races.

Socially, the S'ciatl people were divided into three castes or classes, as in the other Salish tribes examined, viz., chiefs, nobles, and base folk. We have seen how the first are constituted; the second were composed of the heads of families of standing, and, generally, of the wealthy. The last were made up of the thriftless, the indolent, and the slaves of the tribe. I made special and repeated inquiries with regard to secret societies and brotherhoods, and induced my informants and helpers to question in my presence the old men and women on these points; but all were unanimous in declaring that nothing resembling the modern secret societies of the Kwakiutl, of which they have some knowledge, had any place among the old-time S'ciatl. The nearest approach to anything of the kind was the initiation of the pupils, or disciples of the S'yaikwetl (medicine-man) or the Siwfn (seer), who were accustomed to attach a few followers to themselves after the manner of apprentices. My own conclusions respecting the social life of the old S'ciatl, formed after careful study and inquiry, are that it was of a very simple nature, and similar to that of the interior Salish tribes. The war-like division of the Kwakiutl stock which ruled the waters of the Strait, and kept the S'ciatl isolated from other influences, effectually hindered the acquisition of foreign ideas or conceptions from those quarters; and the large influx of Lillooet blood in the present S'ciatl suggests close relations with that tribe, if not original descent from it. Of the two dozen photographs which I obtained among the S'ciatl, a preponderating number are those of individuals with Lillooet blood in them. Another thing which points to relationship, or at any rate close contact, with the interior Salish, is the fact that they formerly practised that peculiar custom of secluding certain of their children; a custom which my collection of Thompson folklore shows to have been at one time prevalent among the N'tlakápanuq, the neighbours of the Lillooet tribes. *A propos* of this practice, I learned from Charlie Roberts that the object of this seclusion was, in the case of male children, to make great hunters of them; great, that is, in the sense of securing by some occult means large quantities of game. They are said to have been quite white in appearance, much lighter than the average settler, from their long seclusion. They were shut up in box-like receptacles, and never allowed out of them, or the house, save at night, when they could not be seen. Another peculiarity was that their hair must never be cut. These individuals aroused much curiosity in the other members of the tribe, and all kinds of schemes were resorted to in order to

get a sight of them. In the case of youths, when it became known that one was about to set out on a hunting expedition, the young women would do their best to get a glimpse of him, and if possible, would waylay him, and induce him to break his celibacy in the hope of securing him for a husband. For, if a young man lay with a maid, she became *ipso facto* his wife. On leaving the house, they were always covered up with blankets, and were conducted by some near relative into the forest, until beyond the gaze of the curious and prying. They were supposed to possess supernatural powers of some sort. It is recorded of one that he went out fishing with his brother, and while they were engaged in their work, a young female seal popped up its head at a little distance from the canoe. When the youth saw it he cried out: "Oh what a nice young woman; how I should like her for a wife." The seal dived down, and his brother warned him to beware of uttering such wishes when so near a seal colony. But the youth took no notice of the advice, and made the remark again when the seal came up a second time near the canoe. Again it dived, but presently came up close to the canoe and assuming the form of a maiden, invited him to descend with her to the seal village below. He readily accepted the invitation, and dived down with her. After a little while he returned to the surface and bade his brother go home without him, saying that he intended to stay with the seal people. His brother urged him to change his mind, and accompany him, but was in the end obliged to return home without him; and his people never saw him again.

Shamanism.

The Shamans, among the old-time S'iciatl, were of three classes: the *S'iyákw'tl* or doctor, the *S'iwín* or seer, and the *Seúwa* or witch. The last-named were generally women, the other two invariably men. Their practices did not differ in any essential point from those of their class among the other Salish tribes treated of heretofore. The *S'iyákw'tl* corresponded to the *Squnám* of the *Halkómélém*, the *S'iwín* to the *Olía*, and, like him, possessed clairvoyant powers, and could discover lost persons or things. One hears many stories of the supernormal powers of these *S'iwín*, and they undoubtedly possessed the faculty of perceiving distant and hidden objects in some degree. Not every one who desired could become a *S'iwín*. Only those whose psychical make-up fitted them for the office ever became *S'iwín*.

Suliaism.

I inquired very particularly among the S'iciatl concerning *Sulia*. In this tribe, as in the *Sk'qómic*, *suliaism* seems to have played a less prominent part than in the up-river and interior tribes. Not every one, it would appear, among these two tribes acquired *sulia* (called by them *s'úlyū*) or supernatural helpers. Those who possessed them were, according to all my informants, mostly shamans, or distinguished hunters, or fishers, or warriors, or runners, or those generally who excelled in any particular thing; the attendant bodily exercises and the protracted fasts incidental to the acquisition of *sulia* apparently not being to the

liking of the ordinary individual. But as it was of the very essence of the *sulia* that its acquisition by the seeker should be kept secret from his fellows, at any rate among the *Sk'qómic* and *Síciatl*, it is not improbable that this fact, and the long time that has elapsed since these tribes gave up their pagan habits and beliefs, hide from us the true extent to which *suliaism* permeated the lives of the old-time *Sk'qómic* and *Síciatl*. Regarding the practice, however, merely from the point of view of my informants, we may yet perceive the significance which *suliaism* had in the mind of the natives, and the potent influence it exercised upon their lives. The importance of the psychical factor of this cult in the development of these races can hardly be over-estimated.

Among the *Síciatl* there seems never to have been any painted or sculptured representations of the *sulia* on the houses or other belongings of the individual. Such sculptures and paintings as were displayed being, as I have already stated, honorific, and not totemistic in character. The import of this calls for consideration, for we have in these figures apparently another source or origin of personal and family crests. The son inheriting his father's house and rank, inherited with these all his carvings and paintings; and it becomes important in our studies of the social customs of the tribes of this region, and particularly of their crests and emblems, to determine which are honorific, which totemistic, and which merely commemorative in character; also to what extent the first were formerly employed, and what part they have played in the giving of animal names to individuals, families, and clans. For it seems impossible to doubt that figures of animals were used by other of the north-west tribes to symbolise the social status of their notabilities. Indeed, Father Morice has shown that the *Déné* tribes of the interior employed a like symbolism for that purpose,¹ and signs of it are not wanting in the heraldic columns of the northern coast Indians. It is quite likely that we have sometimes confused the honorific symbols with those of totemic import. Certainly, students of these races have customarily regarded house sculptures and paintings as being totemistic in character and significance; and while this view may be right in some cases, or even in the main, it is clear from my present studies of the *Síciatl* and *Sk'qómic*, that it cannot be in all. It will be important then, in future researches, to distinguish clearly between the different classes of symbolism employed by our Indians.

Another point of some importance has been raised by my studies of the *Síciatl*. According to them, the acquisition of such a magic treasure or supernatural helper as the *Tētēlēte* of the ancestor of the *Tsónai* chiefs, did not result in the founding of a new crest or totem as was invariably the case among their northern neighbours. No carvings, paintings, or other marks were employed to symbolise such objects or possessions, or to commemorate their acquisition. While this is possibly true, and is certainly in keeping with what we have learned of the *Salish* of the interior, too much stress

¹ "Notes on the Western *Dénés*," by the Rev. A. G. Morice, O.M.G. *Trans. Can. Institute* No. 7, vol iv, part i, March, 1894.

should not be laid upon the statement. It is open to question whether the present S'ciatl are at all times trustworthy informants upon the practices and beliefs of their pagan ancestors, two generations separating them from the primitive order of things.

That the forest, the air, and the sea were full of mysteries to them is clear from their folk-tales; and their anthropomorphic conceptions of the animal and vegetable worlds coloured all their lives and thoughts, as among their neighbours. Even to-day, among the most advanced and intelligent of them, there is still a strong belief in the human or man-like side of animals, plants, and other objects and forces.

This universal concept of primitive man seems to be one of the most persistent of his early beliefs.

There is also one other point to which I would like to draw attention. The Tsónai sept claim, as I have before stated, a Kwakiutl origin. If this be true, and I know no reason why we should doubt it, the entire absence among the S'ciatl of all those peculiar observances and customs, so characteristic of the Kwakiutl when they first came under our observation, would seem to indicate one of two things: either that the S'ciatl mind was uncongenial to Kwakiutl institutions, which is very unlikely, judging by their adoption more or less fully by other Salish tribes; or, which is more probable, that the present social organisation of the Kwakiutl, with its strange societies, clan divisions, and elaborate winter ceremonials, is of modern origin. This is the view which Dr. Boas' studies of this people led him to adopt, and the absence of anything resembling these practices among the S'ciatl, who claim relationship through one of their divisions with the Kwakiutl, certainly brings additional and independent support to that view.

Dress.

In dress the S'ciatl did not differ materially from the other Salish tribes already described. Dressed skins, blankets, woven from the hair of the mountain goat and from a species of long-haired dog bred for the purpose, and capes and skirts from the inner bark of the cedar (*Thuja gigantea*) formed the ordinary covering of the people. In mentioning the cedar as a source of clothing, it will not be out of place if I call attention here to the unique value of this tree to the old-time native, and the many uses to which he put it, and for which it was so eminently adaptable. It was to him much what the cocoanut-palm was to the South Sea Islander. From its outer bark he constructed ropes and lines, coverings for his dwelling, his slow matches, or "travelling fire," and many other things. From its inner bark his wife wove garments for herself and children, made their beds and pillows, padded her children's cradles, and fashioned the compressing bands and pads for deforming their heads, and also the insignia of their secret societies, their headdresses and other ceremonial decorations, besides applying it in a multitude of other ways. From its wood he built the family and communal dwellings, made such furniture as he used—tubs, pots, kettles,

bowls, dishes, and platters, fashioned his graceful and buoyant fishing and war canoes, his coffin, his treasure chests, his ceremonial masks, his heraldic emblems, his commemorative columns, his totem poles, and a host of other objects. From its branches he made his most enduring withes and ties, and from its split roots his wife constructed the beautiful basketry of this region. There was practically no part of this remarkable tree which he did not apply to some useful purpose or other. He even resorted to it for food in times of scarcity and famine: his wives and daughters robbing the squirrels and chipmunks of their stores of its cones for the nutriment they contained. One can hardly imagine what the condition of the natives of this region would have been without this tree, no other of the country lending itself to such a variety of useful purposes. That it has had a profound influence upon their condition, and has helped to shape the lines of their culture, there can be no doubt.

Dwellings.

The dwellings of the old-time Sícíatl were of the communal kind. They appear, however, not to have been so long generally as among some of the coast Salish; the nature of the ground at these villages not being so convenient for this purpose. In height they ranged from twenty-five feet to forty or even fifty feet, according to Charlie Roberts, but I think these latter heights doubtful. Usually each house was occupied only by persons connected by family ties. Families with numerous ramifications would always possess a building of their own, but sometimes two or more small families would share the same building between them. Isolated individuals, or those having few connections, would find accommodation in some family, whose dwelling was larger than their needs required.

The internal structure and arrangement differed somewhat from that of the other tribes. For example, at the building of the house a permanent platform about two feet high and five or six feet broad was erected all round the interior walls. This served as seats or lounges for the occupants during the day, and during the night as beds. Some ten or twelve feet above this platform small isolated cubicles or sleeping rooms were constructed. These were for pubescent boys and girls, who were confined separately in them for the space of ten days upon their reaching puberty.

Each family partitioned off its allotment from the rest by means of hanging mats. There were no hanging shelves for storing food, as in the Sk'qómic and Halkómélem houses, for the reason that their supplies were kept elsewhere.

Food.

The staple food of the Sícíatl consisted of about equal proportions of venison and fish, supplemented by various roots and berries. Their territory abounded in game, and their waters teemed with fish. As I have said, they did not store their winter supplies in their dwellings, but "cached" them in the woods. Only a few days' supply was ever carried home. This peculiar custom was due to

the marauding proclivities of the neighbouring Yúkeltās, who made periodical forays upon their settlement and carried off all they could lay hands upon. It was unsafe, therefore, to keep a large store of food by them.

In the matter of preserving the berries of their district for winter use, they had, and still practise, a most ingenious method of treating them. On one of my visits among them I was present when some of the women were making their winter "jam" from the salal berry, and I was thus able to observe the whole process. The fruit is first boiled for an hour or so, after which it is poured into a bowl and carefully mashed into a uniform jelly with a wooden pestle. A layer of large leaves is now spread over a kind of tray, made of narrow strips of wood fastened together by cross pieces. Upon the leaves is spread out a thin continuous layer of the jelly. The tray is then placed in the sun to dry, and when the upper side of the jelly has hardened into a cake, the whole is turned over on to another tray, and the other side of the layer is also left to dry out. When both sides are properly dried, the jam has the appearance of a piece of coarse felt, and can be rolled up like a mat and stored away for use. Now-a-days they use sugar in the boiling; formerly, of course, they had to dispense with this. When they wish to make use of this preserved fruit, they break off a piece, steep it in water for awhile and then reboil it, just as we do the evaporated fruits of commerce. Cured and preserved in this way, they say fruit will keep in good condition from season to season, or even longer, if kept dry and free from mildew.

Household Utensils.

The Siciatl made use of utensils similar to those employed by their congeners. Some of the women were very skilful in making the cedar-root basketry of this region. Even now, they make large numbers of them for sale to tourists, receiving from five to fifteen dollars a basket, according to size and quality. They had received an order just before my last visit to them, and many of the women and girls were busy in carrying it out. They employ only the small trailing roots of the bigger cedar for this kind of basketry. I was fortunate enough to be able to observe closely the whole process from beginning to end, and, indeed, I may say that I received instruction enough to be able, in a clumsy way, to put a basket together myself. The actual process of making is simpler than the appearance of the finished product would lead one to suppose. The most difficult and tedious part of the work is the preparation of the material. This, as I have said, is the root, or rather rootlets, of the cedar. These are dug up by the women with their *skulq*, or root-diggers, and brought home in bundles. The longer the roots the better, but the thickness of them should not exceed a thumb's width. The roots are first peeled or scraped, and, if not wanted at once, are placed in a stream or buried in wet ground to keep them moist and pliable. If required at once, they are halved and quartered longitudinally. This is done by means of a knife, and the hands and teeth, the latter playing a prominent part in the operation. The quarters are then split in the same manner into thin strands or splints of uniform

thickness. Those that are not of uniform thickness are pared down to the required condition with a knife; but if too irregular for this purpose, they are set aside with the short lengths and broken pieces, to be used in the construction of the cores or coils of the basket. The strands are next tied separately into loose knots, just as one ties a bootlace or a piece of string, and thrown into a pail or pan of water ready for use. When a sufficient quantity of strands has been prepared, the woman sets about making her basket. She begins by putting together a core of the required length of the basket. This is made up of pieces of the cedar rootlets rejected in the process of making the strands, and varies from a quarter to half an inch in thickness. Round this core she next winds in close contact one of the strands, beginning at one end and finishing at the other. To both sides of this she then stitches, by over-casting other cores, until the bottom is of the desired dimensions. Upon this groundwork the sides are built up, coil by coil, in the same way. The stitching is done by means of an awl, now usually of steel, but formerly of pointed bone. Each stitch of the lower coil is pierced in turn, the strand carried over the new coil, which is built up as the work proceeds, passed back through the hole and pulled tight. This is repeated all round the basket, until the coil is complete. The coils are thus built up separately, one upon another, and when the desired height has been reached, finished off with a crown of doubled or trebled coils. The basket is made sometimes with a close-fitting lid or cover and sometimes without, according to the pattern or the use to which it is intended to be put. Usually these baskets are more or less ornamented with variously tinted grasses and barks. The bark most commonly employed for this purpose is that of the wild cherry and of the birch. Either strips of this, or the straws, or both combined, are hooked in on the outer surface of the basket during the process of making in the following manner:—One end is inserted under a stitch at some particular spot, and thus firmly secured. The strip of straw is then drawn over the face of the next stitch, and carried a little beyond it, then doubled back, and the doubled end fastened under the succeeding stitch, and the process is continued in the same manner as far as the design requires it. Sometimes this ornamentation is exceedingly tasteful, and the colours soft and harmonious. In some instances, the strips of bark are entirely dispensed with, and only a glossy yellow straw is employed. In such cases the whole outer surface of the basket is usually thus covered, giving to it a shining silvery appearance, and hiding entirely the underlying cedar strands. In the old days, besides these cedar-root baskets, they also made baskets from the bark of the birch, from water grasses, and from netted cords, spun from the bark of the cedar tree. These last they still make and employ, but I saw no specimen of the birchbark kind among them.

The Síciatl had two kinds of bottles for storing their fish-oils, called respectively kwop't tē lauí and peáltcis. The former was constructed from the air-bladder or sounds of fish, the latter from the bulbous kelp or seaweed (*Macrocystis pyrifera*) peculiar to the Pacific Coast. For domestic purposes they used a very singular detergent. It was a kind of tree-fungus, called by

them Qatkaímōnate, "thunder-excrement." As many of the women use it still, I was able to secure a specimen. In appearance it looks like a lump of dirty-white under-baked dough; but its strong saponaceous qualities make it an excellent substitute for soap.¹

Puberty Customs.

In puberty rites and observances no two of our Salish tribes seem to follow the same customs. Among the Siciatl the pubescent boy or girl was secluded from the rest of the household for the space of ten days in a cubicle (kówitl), built over the family bed in the interior of the dwelling. The period of a girl's seclusion was always coincident with her first menses; that of the boy was determined by the breaking of his voice, by the appearance of hair on the pubes, and by the disappearance of the hard, pellet-like substance at the base of the nipple of the mammary gland. If, at any time, the boy or girl desired to leave the cubicle for any purpose, the former was always accompanied by three old men, and the latter by the same number of old women. The occasion of their seclusion was taken advantage of by the elders to instruct them in the several duties and responsibilities of man and womanhood. They were made to eat and drink very sparingly throughout the whole period of their seclusion; the object of this on the part of the boy being to fit him for the privations of the hunter's life, and to prevent him from developing a lustful temperament and interfering with other men's wives. On the part of the girl, it was to prevent her from becoming a greedy and gluttonous woman, who would seek to rob her husband of the choicest portions of their food. To teach them industrious habits the girl was employed in plucking the needles from a fir branch one at a time, or in picking yarn and in spinning; the boy in making arrows and other masculine objects. In order to make sure that the girl drank but little she was supplied with only a shell of water at a meal, and frequently this had a hole pierced through it for the purpose of letting the water leak away. Nor must she put even this small receptacle to her mouth, but must suck the water up through a small tube or hollow bone. A girl's first period is called qaíeqa, the succeeding ones sqaíeqa. It was customary for the father or uncle of the boy or girl to give a sōlōmátes, or puberty feast, at this time to mark the occasion. If no feast were given, their friends and

¹ Since the above was written, a paper "On the Anatomical Characters of the substance 'Indian Soap,'" written by Miss M. Dawson, B.Sc. (Lond. and Wales), and published in the *Transactions of the Canadian Institute*, has come into my hands. According to Professor Macoun the substance is a Polyporus allied to *P. betulinus*, which had become changed by its own mycelium into punk. Miss Dawson in summing up her paper remarks, "As regards the nature of this substance, 'Indian soap,' the general arrangement and character of the large colourless hyphæ seem to support Professor Macoun's conclusion that it consists of a fructification of a Polyporus. . . . The whole structure has obviously been much changed by the action of parasitic hyphæ, so that we may perhaps, with justice, conclude that it consists of some large fungus, probably of the Polyporus type, which has been destroyed by two parasitic fungi. . . . As a result, degeneration of some of the interwoven hyphæ seems to have taken place, giving rise to a resinous substance to whose presence the characteristic saponaceous feeling is due."

relatives would be much ashamed, and feel lowered in the eyes of the rest of the tribe. After the period of seclusion of the girl was over, she was thenceforward treated as a woman. Her parents presented her with a comb and a pair of fire-tongs, and stones for heating water, and other household utensils, oiled her hair and painted her eyebrows and cheeks after the manner of women.

Mortuary Customs.

These customs among the Sícíatl differed somewhat from those practised by the Halkómélem tribes.

Dread of the dead was apparently not so strong among them as among the River tribes. The corpse was not taken out of the house, for instance, until the time of burial, usually the day following the death. It was prepared for burial by four or five old men, friends of the relatives. This unusual delay in the disposal of the corpse was due to the fact that these old men had to go apart by themselves, and undergo some ceremonial preparation, before they handled the body. The treatment of the corpse among the Sícíatl was similar to that among the tribes already treated of. When ready for disposal, it was usually placed on the open ground on some island set apart for this purpose. Since their conversion to Christianity the Sícíatl have gathered up all these old corpses and their remains and buried them in their consecrated grave-yards; somatological material is therefore difficult to secure among this tribe.

Beliefs and Customs.

The Sícíatl believe that the raven foretells the death of anyone. When they see him sitting on the branch of a tree, ruffling his feathers and croaking dismally, they believe that someone among them will shortly die. The old people also say that he gives notice of the approach of a canoe long before they know of it.

When a girl is undergoing her puberty rites she must not eat salmon, or there will be a scarcity of this fish at the next run.

Survivors of dead relatives must never eat salmon in the early stages of the run, nor enter a creek where salmon are found, or the salmon will be harmed. A dead body, or anything in connection with the dead, is inimical to the salmon.

When the women clean the first salmon of the season they must avoid wrenching off the neck. They are permitted to do this only with the later salmon.

Times and Seasons.

The Sícíatl divided their year into twelve portions, which correspond approximately to our twelve months. The moon seems to have held a very subordinate part in these divisions.

The year (Sílámin) as a whole was reckoned either by summers or by winters, that is by so many tem éyōs, "fine seasons," or by so many skwōmai, "snows."

The seasons (tem) are Spring, tem paifya, Summer, tem éyōs, Autumn (*vacat*), Winter, tem teim, "cold season" or tem sôtetc.

Past seasons, or years, were thus expressed:—"last year," spénEwōtl; last summer, tem éyōs-ōtl; last winter, tem tcim-ōtl, etc.

The divisions of the year are:—

<i>January</i> ,	tem k'aikq,	"eagle" time, so called because the eagle, they say, hatches its eggs about this time.
<i>February</i> ,	tem nem,	"time when the big fish lay their eggs."
<i>March</i> ,	tem sátskai,	"budding time."
<i>April</i> ,	tem slēm,	(from lēm, name of a large migratory bird with a red breast, and long neck and legs (not identified), which stays about a month in these parts.)
<i>May</i> ,	tem tséōutséōh,	"The Diver (Loon)," so called because this bird begins to make its nest and lay about this time.
<i>June</i> ,	tem k'wēk'wel,	"salmon-berry" time.
<i>July</i> ,	tem saínq,	"red-cap" time (the "red-cap" is a species of wild raspberry of this region).
<i>August</i> ,	tem tákā,	"salal-berry" time.
<i>September</i> ,	tem ok'wálenuh,	"time when the fish stop running."
<i>October</i> ,	tem palk'ál'nuh,	"time when the leaves fade."
<i>November</i> ,	tem qásētein,	"time when the fish leave the streams."
<i>December</i> ,	tem kwitó,	"time when the raven lays his eggs."

The Siciatl seem to have no special terms for the quarters as such, but specialize the winds coming from them, thus: *North wind*, tolúmEla; *south wind*, k'aiwáluk; *west wind*, tlaicáluk; *east wind*, kēcáluk.

ARCHÆOLOGY.

The archæological remains within the Siciatl boundaries differ in some interesting features from those already described in other centres. Speaking broadly, they may be divided into three classes, viz., midden-heaps, cairns, and fishing works. With respect to the first, they are to be found throughout the whole territory, wherever a suitable camping ground is found. Some of them are comparatively modern, and of no great extent, and are clearly old camps of the present tribes. Others belong no less clearly to a more remote period, and were formed, here as elsewhere, by races antecedent to the Salish. Some of the largest and oldest trees of the district are found growing over them, their roots gripping the midden-mass, and extending throughout it, thus plainly showing that they have sprung up there since the camp was abandoned, which, in some cases, must have been at least half a millennium ago. These midden-heaps do not differ in any essential features from those already described by me, except that I found none so large and extensive as those on the banks of the Lower Fraser and the shores of Puget Sound; and as far as my necessarily restricted examination went, they appear to be rather poor in relics. I secured a few arrow and spear-heads, some broken slate knives of the crescentic pattern, characteristic of this region, an imperfect pestle-hammer, and a few other specimens. The means at my disposal did not permit of extensive investigations.

Concerning the second class of remains, the cairns, I am unable to speak positively of the number and extent of these. The natives appear to know nothing of them, or where they are to be found. Those that came under my observation are situated on the summit of a mountain overlooking Pender Harbour and the waters of the Strait. This mountain is about twelve hundred feet above sea level. Its summit is open and terrace-like and almost devoid of soil. From the top an extensive outlook may be had of the waters of the Strait. It is very probable that other mountain-tops or slopes in the S'íciatl territories contain similar remains.

These structures differ from those found in the Halkomélem territory, chiefly in the fact that they are composed wholly of stone, and in this respect are similar to some of those found on the southern half of Vancouver Island. The preliminary steps in the formation of these sepulchres were the same as those employed in the formation of the burial mounds or tumuli. An enclosure of varying dimensions was first formed by means of a wall of stones or boulders, set sometimes close together, at others at some distance apart. This boundary in the Halkomélem area was invariably rectangular in form. On this mountain, on the contrary, it varies from a proximately true circle to an oval. Within the enclosure thus formed the corpse was set down in the middle and covered over with a huge pile of rocks and thus left. It is not easy to estimate the age of these mountain tombs. All one can say is that they are not modern. Such as were examined contained no visible remains of any kind. That they belong to a comparatively distant past is clear from the fact that the modern Indians declare that they know nothing of them, and that their method of disposing of their dead before the advent of the missionary was to place them on certain of the islets in the inlets and arms of the Strait. This we know they did; for the remains of bodies so disposed of have been found on the islands.

Personally I am disposed to regard these mountain tombs or cairns, as I do the tumuli of the Halkomélem area, as the remains of a prae-Salishan people.

With respect to the third class of remains, the fishing works or stations, S'íciatl traditions make the Salish culture-hero or demi-god, Qeqels, the author of them. I am unable to say how many of these fishing-stations may be found in the S'íciatl territory; I have knowledge only of that at the mouth of a small stream near Pender Harbour. This stream drains a chain of small lakes which were a favourite spawning-ground of the salmon, and its mouth lends itself admirably to the formation of the kind of traps we find here. It is not the ordinary barrier or weir stretching across the mouth of the river which impedes the ascent of the salmon and causes them to congregate in great numbers at the foot, but a series of lateral pockets or traps made of stone walls at one side of the stream, into which, by a series of channels or flumes, the fish are forced by the tide in their endeavours to ascend the stream to their spawning-grounds. At the ebb of the tide these pockets are practically drained, and the capture of the fish is an easy matter.

These traps are interesting in themselves as well as from the fact that they

illustrate admirably the skill of the native races in adapting means to ends. The builder of this fishing station was demonstrably a man of resources and ability, but whether of the Salish stock or of some other, it is now impossible to determine.

TRADITIONS.

TE SKÉMETL.

The Beaver.

TE QāmémanES éE tLE siyákçaus éE ita émaç-ēt méman stómic.
 An old-man and his wife-his and also grandson-their young man.

Qāk't siyákçaus, kum skats kwes-yakçauEms. Nē ā TE pāla skēlt kum
 No wife-his, then desired-he that-he might-take-a-wife. Upon a certain day then

tē sō émac tetsēt ā TE stōlō. tē tlālet sósō, kum tē sóqtas TE kwítlēm.
 he went walking near to the river. he continued going, then he saw a smoke.

té-tlōms sōs kwélas, tē sóqtas ótlkai tlestlānai ástūq ā TE tlmstan, éi
 he went to-investigate, he saw snake girl inside the house, fine

slānai, stōqwét aiyūbic tlā-tlōm slānai ótlkai. Té-tlōms kwāls TE stómic :
 woman, exceedingly beautiful that woman snake. He spoke the man :

"etcālim tēE kwālēwon wa-yākçūamēç-au ?" Té-tlōms kwāls tlestlānai :
 "what you think if-marry-you-I ?" She answers youngwoman :

"qā-tean qā-teauq nE-sqātl-auq, çéçisōi TE kélōm, pēk' tūk-wilas,
 "not-I not-you I-like-you, squint the eye, broad belly,

kaiak'aik'auqauq TE iēin maistōmī-tein." Té-tlōms sōs tluk TE méman
 short-arms and feet dislike-you-I." He went out the young

stómic, tē sō améwit ā TE úlawēms, tē áqēç ā TE láas, tē qaúēm.
 man, he went home to the house-his, he lay on the bed-his, he cried.

Té-tlōms s'wālātēt E-tLE sēlas : "etcālim-teñq, émaç ?
 She asking of-his grandmother-his : "what's-the-matter-with-you, grandson ?

Áshutē qaquawōm ?" "Kakayawetlsaim, teāia—i, titiltel-tōlawōs tein-kwa,
 Why crying ?" "She-called-me, grandmother, small-eyed I

teāia—i, pēk'-lāawī tein-kwa, teāia—i, teēteisteis nā teūya
 grandmother, broad-bellied I, grandmother, arms very short

tein-kwa—i-i—i."

[Each of these sentences is repeated three times in the story. The youth is supposed to be crying as he utters them.]

Té-tlōms qaúēm tLE sēlas. "Nēā-an ótlkai háya
 She weeps his grandmother-his. "Had-I-been-there-when snake thus-said

kwes-kakaiyewut tētōs kwan émaç. etcālim-teūlep ustēlap-qaquāēm ?"
 I-would-have-killed her my grandson. wherefore-you you-continue-crying ?"

Té-tlōms qaúēm tlal TE stómic. Té-tlōms ōts eī'-sámuktl, kum té-tlōms
 He cries still the man. She calls-up invisible-rain-clouds, then it

¹ This particle *eī* plays an important part in the Siciatl dialect. It is used in a variety of constructions. Its chief function is to mark that which is absent and invisible. It is employed here to indicate that the storm came on suddenly without warning.

kutL tE sámuḱtl, aiyím' cteitl télate. TE stólō tēsÉluq tE
 came the rain-cloud, very-heavy rain-storm arose. The river it-washed-away the
 tlúmstans tLE ótlkai slánai. tēsÉluq ótlkai, tē tlalsam-nōmōt Etla
 house-her the snake woman. it-washed-away (the) snake, she saved-herself by-a
 sēsítálin sésia. Tē teat kwāl tLE slánai:—"Aistómē-tein kelaú!" Tē
 grounded small-tree. She now called-out the woman:—"Love-you I beaver!" He
 kwāl tE kelaú: "Qā-teauq nesqatlaug." Tétlōms k'óis tLE ótlkai. Kums hóis.
 replies the beaver: "Not-you I-like-you." She died the snake. No more.

The Beaver.

Once upon a time an old man and his wife lived together with their grandson, a young man. He was unmarried and very much desired a wife. Upon a certain day he went out for a walk near the river. He walked on for some time and presently he saw some smoke ascending and went forward to investigate. On getting nearer he perceived a house, inside of which was a young snake woman. She was a very fine woman, exceedingly beautiful was that snake woman. He accosted her thus: "What do you think of the idea of becoming my wife?" The young woman answered, "I couldn't think of marrying you. I don't like squint-eyed, broad-bellied men, with short arms and feet. Go away, I dislike you." Thus dismissed, the young man went out and started homewards for his own house. When he got there he threw himself on his bed and cried bitterly. His grandmother, seeing him, asked what was the matter, and why he was crying. "Oh, grandmother," he sobbed out, "she called me cross-eyed and big-bellied, and taunted me with my short arms and legs." The grandmother wept in sympathy, and said, "If I had been there, my grandson, when she called you these ill names I would have killed her. But don't cry any more, I will punish her." Thereupon she calls upon the invisible rain-clouds. Soon they appeared and a heavy rain-storm arose. The river rose rapidly, and in a short time washed away the house of the snake woman and also the snake herself, who was only saved from immediate drowning by clinging to the roots of a small tree. In her peril she cries out to the beaver, "Oh, Beaver, I love you." Beaver replies, "But I don't love you," and left her to her fate. The water continuing to rise, she was presently drowned.

TE Wōkwenátcein ita tE Stémtem.

The Wolf and the Wren.

Tē sō émac tE stémtem stetsét ā tE kótlkō, tē tlálet sōsō, kum tē
 He went walking the wren near to the sea, he continued going, then he
 sóqtas tLE kwénis skóiyēt. Tē sō tla tas, teélesōt ā tE kwatámelōms.
 perceived a whale lying-dead. He went up to it, he clambered on to the side-its.

Tē sélētas tLE tlátctens, tétēlem kwes tē sō émac: "nesqátl kwens sōqt
 He searched-for his knife-his, singing as he went walking: "I wish that-I could find
 tlen tlátcten ts'! ts'! kwens kwoqt tLE kwénis ts'! ts'!"

my knife

so-that-I-could cut-up the whale."

[This is repeated three times in the story.]

Kum keq te skálmūq, stlumis, nē ā te tā-témūq kāmā-et tāsēt te
 Then many the people, crowds, on the other-side (of water) hear-they those the
 stémtem tétēlēm nē ē ā te tā-témūq té-tlōms kwínats-ēt te snúkqitl-ēt, tē-tlōms
 wren singing there on the other-side they take-they the canoes-their, they
 sōwēt kwe-témūq, tē sóqtas-ēt tle kwénis. Té-tlōms kwoqsēt aukq, qāk't'
 go-they across, they perceive-they the whale. They cut-up all, none
 s'na tle stémtem. Tē sō te stémtem yélcēn. Kwes tē sóqtas tle tlátetens. Tē
 his the wren. He goes the wren back. When he found the knife-his. He
 sō tas ā te sqenēs, sōs tle kwénis, tūiyet tle sóqī cau. Tē kwin-nuq-
 went there to the game, gone the whale, only a tiny bone (was left). He took-it.
 ūas. Té-tlōms sōs teimēkwōp, tē hēwētas te cau. Tē k'wel te cau, te-tlōms
 He went built-a-fire, he put-in-fire the bone. He cooked the bone, he
 skómōts. Tē tēktas éla tlátetens stesēt ā te múksens. Tē teet-núq-ūas te
 "mouthed"-it. He cut-it with-his knife-his close to the nose-his. He cut-it the
 múksens tē kwutl pélem. Steqwét qétlitl te stémtem, tē nemácaē te
 nose-his it came hanging-down. Greatly distressed the wren, he threw-away the
 cau. Té-tlōms kwaitē, tē sō émāē ā te céteim, saliakaim te múksens. Sōs
 bone. He stood-up, he went walking to the woods, dangling the nose-his. Going-on
 tē sóqtas te teiteim, tē-tlōms sōs tle tas. Tē sóqtas te stómie s'aqaiq stesēt ā te
 he perceives a fire, he goes to it. He saw a man lying near to the
 teiteim. Tē sóqtem te stémtem té-tlōms kwāls te stómie: "émāē ne-siāiya."
 fire. He seeing the wren, he says the man: "Walk-forward my-friend."
 Tá-tlōm stómie steqwét qus te yéniss. Té-tlōms kwāls tá-tlōm stómie: "O
 That man very sore the tooth-his. He speaks that man: "O
 te-núwil ne-siāiya, steqwét qus te-ne yénis." Té-tlōms kwetēt tle stémtem.
 you my-friend very sore my tooth." He examined-it the wren.
 Té-tlōms kwāls te stémtem: "O ne-siāiya qā winākwe te skwói." Té-tlōms
 He said the wren: "O my-friend not severe the sickness." He
 kwāls te stémtem "tlatlōū-sqatlét te-ne-séna múksen." Té-tlōms kwāls
 continues the wren "very-different-matter-to-cure my nose." He replied
 te stómie: "O ne-siāiya qā sqatlátas, laqmá-teim skwa te múksen." Té-tlōms
 the man: "O my-friend not hard-to-cure-it, heal I will your nose." He
 sōs te stémtem, tē kwínātem tle tlátetens, tē sō tla-tas te stómie, tē wátatas
 went the wren, he took the knife-his, he went over-to the man, he wrenched-out
 étle tlátetens te yénis tla stómie. Tē qaiēm te stómie, té-tlōms kwaitē
 with-his knife-his the tooth of-the man. He laughs the man, he stood-up
 te-tenítl, tē sō tla-tas te stémtem, tē kwínātas te múksen tla stémtem, tē
 he, he went over-to the wren, he took the nose of-the wren, he
 tluk-wamátas. Té-tlōms sōwēt émēwac. hóis.
 made-it-whole. They go-they walking-off. *Finis.*

The Wolf and the Wren.

Once upon a time, Wren was walking near the beach when he perceived a whale lying dead. He approached it, and clambered up on one side, and searched

for his knife to cut it up. Not finding it, he sings to himself, "I wish that I could find my knife; I wish, I wish, I wish that I could find my knife, so that I might cut up this whale." Now it happened that there were a great many people on the other side of the water, and they heard Wren singing his song. Thereupon they take their canoes and cross over to his side. In the meantime Wren goes home to look for his knife. When the people arrived on the beach, they saw the whale and set to work at once to cut it up. They took away every bit of it, leaving none for Wren. When he got back with his knife, he found the whale gone and nothing left but a tiny morsel of bone. This he picked up, and when he had made a fire, he roasted it. When it was cooked, he put it into his mouth with one end of it sticking out. Taking his knife, he sought to cut it off close to his nose, and in doing so, cut the point of his nose off so that it hung down. Greatly distressed at his mishap, he threw away the bone and started off into the woods with his nose dangling before him. When he had gone a little way, he perceived a fire, and, on approaching it, saw a man lying near. When the man saw Wren, he cried out, "Come forward, my friend, come forward." Now the man was suffering very much from toothache, and said to Wren, "Oh, my friend, my tooth is very sore." Wren examined the man's tooth and said, "Oh, my friend, you are not very ill. Your tooth is nothing to my nose." But the man replies, "Your case is not very hard, my friend, I will soon heal your nose." Wren then took his knife, went over to the man and quickly wrenched out the aching tooth with his knife. The man was greatly relieved, got up, and went over to Wren, and taking his nose in his hand, set it in its place, and immediately it became whole. They then separated, each going off in the opposite direction.

TE SÍÁYĀK SQÁQIAM.

The Sun Myth.

Netcáli qāmāmanēs nī tē ménas, temienáli tē síyalekqaus.¹ Tē swáwēlōs
 One old-man had a son-his, two the wines-his. The youth
 palát tcátcätetlēm.² Keq-álī³ tē skúmakums, kum tlōms⁴ sōs kla tē síya, kum
 always hunting. Many the companions-his, then he goes to a tree, then
 tlōms lémetas, tlōms qátūks tē síya té-tlōms hōnōçōts tē skúmakums, tē kwásas
 he kicks-it, it burns the tree they gather-round the companions-his, it warms
 tatnénis. Kum tē sō émēwēc, tē sóqtasēt tē skwétlai éē tē hópīt. Tē
 all-of-them. Then they go walking, they perceive-they a mountain-goat and a deer. He
 tōçōtem Tleyekóskin tē skwétlai éē tē hópīt, tē qainūqūas auk'q.
 shot (did) Tleyekóskin (youth's name) the mountain-goat and the deer, he killed-them all.
 Té-tlōms sōs tē skúmakums, yactasēt tē skwétlai éē tē hópīt, tē sō
 They go the companions-his, they pack the mountain-goat and the deer, they come (to the)
 caúwau. Tē kwáetēm Tleyekóckin tle síyácins nē ā tē tat-kwát tle stólō. Tē
 beach. He left (did) Tleyekóckin his pack-his on the far bank of-the river. He
 sō améwit ā tē tlúmstans, tē tálwitas tē mēns: "Mā, kwó-tein⁵-kwātán
 went home to the house-his, he informed the father-his: "Father (said he), I left
 tle síyácín ā tē tat-kwát tle stólō." Té-tlōms sōs kwáicē tē qāmēmanēs, tē
 a pack on the far bank of-the river." He went he-stood-up the old-man, he

sō émac, kwínātas tē siyácins, sōtl tē ménas, tē yáctem ā tē qāmémanes, went walking, he-took-it the pack-his, belonging-to the son-his, he packing the old-man, tē sō yileín, tē sōtas ā tē ónkāts tle stólō, tē tuk tlúkasas, tē pōks tē he goes back, he reached the centre of-the river, it broke pack-saddle-his, it fell the siyácins ā tē séwōts, tē kwínātas, tē kwínātas, tē kwínātas. pack-his into the water, he clutches-at-it, he clutches-at-it, he clutches-at-it.

(The repetition here marks the old man's efforts to recover his pack.)

Kum tē sōtas ā tē tluṣ séwōts, kwōkwōi tē qāmémanes. Tē kwō-sélnq⁵ tē Then he reached the deep water, drowned the old-man. He floats-away the qāmémanes, tē kwutL tūa kwéuktlai steqwét éi kwéuktlai, tē old-man, he became changed-into a-piece-of-wood an-exceedingly pretty piece-of-wood, he sōtas ā-tē-pála swíya, tē sóqtēm ā tē keq skálmīuq. "Steqwét éi tle reached another country, he saw there many people. "Very handsome that kwéuktlai," tē kwínātem etle netcālī slánai, tē qóstwas ā tē piece-of-wood" (said one), she took it with-her one woman, she carried-it to the tlúmstans, sōtēwon tle slánai: "ne-k'wást skwa we-étlten-an," tē kwutL house-her, she-thinks the woman: "my-plate will-be when-eat-I," it became tlék-wom, kum tē étlten tle slánai, tē kwínātas tle kwéuktlai, tē çēalétas dark, then she ate the woman, she took the piece-of-wood, she placed-upon-it tē séltens, tē qáqōqes kum kwō⁶ ankq tē séltens, tē kwínātas tle the food-her, it was-a-little-while then elsewhere all the food-her, she seized she kwéuktlai nemácas, tē sō umkwát tle kwéuktlai ā tē ōnyans tē tlumstans, piece-of-wood threw-it-away, it fell down the piece-of-wood in the centre-of the house-her, tē k'wák'at tle kwéuktlai, tē kwutL tūq mémans, té-tlōms she began-to-cry-like-a-baby the piece-of-wood, it became changed-into a-little-child, she sōs kwínātas, tē tlótlōtas, mōs sk'ēlt kum tē kwutL tī-stōmic, émac tē went (&) took-it-up, she brought-it-up, four days-only then he became a-big-man, walking he sō améwit ā tē ulawims, tē sóqtas tē ménas, tē nópīwonem ácislats tē went home to the house-his, he saw the son-his, he meditates to-take-revenge-upon the menas. Té-tlōms sō, kwaiéc, tē sō ā tē sálmētc tē siya, tē wātc son-his. He went, he-stood-up, he went to the back-of a tree, he defecates néā-tá-tlōm, tē ótlōtas tle wātc: "éi kwes tūq skwéekwākwilác we- there, he instructs his ordure (thus): "Good that-you become little-birds when kwutlas skwa tēene-ména." Tē sō yū tē qāmémanes, tē taútas tē ménas: he-comes shall my-son." He went home the old-man, he says-to the son-his: "Ména, steqwét éi tle skwéekwākwilác kwō⁵-sóqt-an nē ā tē síya." "O," "Son, exceedingly pretty the little-birds just-now-saw-I in yonder tree." "O," tē sōt tē ménas. Tē kwínātas tē sluk's ée tē haiyaíetans, kum té-tlōms sōs, he replies the son-his. He took the bow-his and the arrows-his, then he set-out, tē sóqtas tle skwéekwākwilác, tē tōtsōtas ā tē haiyaíetans, kum qā scalámus kum he saw the little-birds, he shot the arrows-his, then not able then tōts-núq-ūas, kum tē sō tē síya ā tē kwátam, kum tē teat kwin-núq-ūas tle to-shoot-them, then it went the tree up-to-the sky, then he now seized-them the

skwéEkwākwilác; tē kwutL tōq wate; tē mátau tē tcálics;
 little-birds; they became transformed-back-to ordure; he shook the hands-his;
 té-tlōms yiltátcems, kum qā stcalámus kum sóqtas cī-qutluk'. Té-tlōms qáuems
 he looked-down, then not able then to-see down-below. He cries;
 té-tlōms sōs élēcōt ā tē kwátam; tē sóqtas tē kwátam; tē steqwét éi
 he went-up-to (the) top to the sun-land; he saw the sun-land; it very fine
 swíya; tē sō émac, tē kánam-nūq-ūas ekwaméqim, tē sóqwitas, tē
 country; he went-on walking, he heard-it a-knocking-sound, he went-near, he
 sóqtas tē tem'cináli qāmémanes, aukq-áli tapós; tē tuk'aie; tē kwínātas
 perceived the two old-women, both blind; he sits-down; she takes-it (the food)
 tē yátas tle tātκόps'; tē kwínātem ā tē swáwelōs; tē walastēn tle
 she passes-it-to her companion; it is-taken by the youth; she asks the
 qāmémanes: "Qā-teūq kwín-nūq?" "Qā." Té-tlōms kwāls tle
 old-woman: "Not-you get-it?" "No" (the other replies). She questions the
(This incident is repeated three times.)

netcáli qāmémanes: "Nōwila émats?" "ē." Té-tlōms kwínāts
 one old-woman: "Are-you my-grandson?" "Yes" (he replies). He takes
 tē stélmūqs, tē k'eláces ā tē séwōtl tē sáliya, tē tlētóstas tē qāmémanes.
 the medicine-his, he puts into the water the leaves, he sprinkles the old-women.
 Té-tlōms skwédams tē qāmémanes. Té-tlōms sōs émac tlat tē swáwelōs;
 They open-their-eyes the old-women. He went-on walking again the youth;
 tē sóqtas tí-stölō, keq tcálictēn, tē kwínātas tē skópeins, tē nemáees ā
 he perceives a-large-river, many salmon (there), he took a leg-hair, he threw-it on
 tē swíya, té-tlōms kwutL spa steqwét klukⁿ, swénām etle qailem; tē kwínātas
 the ground, it began-to grow very strong like unto-a line; he took
 tē tem'cinákwōm,⁸ tē sō yilácéstwas ā tē qāmémanes, tē saiyūstas ā tē
 two-pieces, he went back-again to the old-women, he showed-them the
 tem'cinákwōm, tē taítas tē qāmémanes: "steqwét keq tcálictēn ā tce stölō."
 two-pieces, he told the old-women: "very many salmon in yonder river."
 Té-tlōms snats tē qāmémanes: "neátela tī etle swóltēn!" Té-tlōms kwāls tē
 He bids the old-women: "make this into-a net!" They reply the
 qāmémanes, tečyēmtasēt tē swáwelōs, té-tlōms kwāls tē qāmémanes: "O, émats,
 old-women, thank-they the youth, they say the old-women: "O, grandson,
 cī kwes qā squatlas tce kwálawon, só-tūq kwa-yū etce úlawim, sóqt-tuq
 it-is-good that-you not sorrow your mind, go-you absent-home-to-your house, see-you
 kwa-tce ména ée tle šiýákčū." Té-tlōms nēs kaiē tē swáwelōs ā tē
 absent-your son & your wife." He contented remains the youth at the
 tlumstans tē qāmémanes. Tē hōi tē kwēnas sk'elt kum tē kwāl tle qāmémanes:
 house-of the old-women. It passed a few days then she said the old-woman:
 "Wéyila, émats k'lōm skwa es-sō yū." Té-tlōms wek'et-ēt tle
 "Haste, grandson, now shall you-go home." They opened-a-trap-door the
 qāmémanes tē stesēt ā tē tēiteim-máli.⁹ Té-tlōms kwínāts tē tí-kátea, tē
 old-women close to the fire-place. They take a large-basket, they
 nūwícas émats, té-tlōms k'aiséts tē qailem, tē yóōtas tē émats': "Qā-tāuq
 put-in grandson, they fasten-on the line, they warn the grandson (thus): "don't-you

wāwāk·wōSEM¹⁰-auq wēEM kaías tE kátca, yékwēcōt-teūq kum tlāl-teūq¹¹ kwa
 uncover-yourself should stop the basket, just-shake-you then again-you presently
 sō péEM." Tē tlálet sōsō kum kwōEM⁶ kaíyē, tē
 go-on descending." He commences to-descend when down-some-distance he-stops, he
 yékwēcōt kum qā ketltas péEM; tē wākwōSEM, té-tlōms sōs Emyélt ā
 rolls-about but not proceed to-descend; he uncovers-his-face, he (thereupon) goes back-up to
 tE kwátEM. Té-tlōms ótlōt-ēt, té-tlōms nuwēyēt tlāl; tē ótlōtas tE
 the sun-land. They scold-him, they put-him-in-they again; they instruct the
 émts: "Tōi we-kānam-nūQ-auq ci¹²-skékāk kum teat wākwōSEM-teūq."
 grandson (thus): "Only when-hear-it-you some-crow then now uncover-yourself."
 Tē swēnām stéqas tE sqūnāl-ēt étle sélas. Tē kánam-nūQ-as tE
 He like-as did the instructions-their of-his grandmother-his. He heard-it the
 skékāk; kum tē teat wākwōSEM. Té-tlōms sōs yítltwas tE kátca
 crow, then he now uncovered-his-face. He went running-round-with the basket
 ā tī swíya, hói kwō-tlōm sōs cī tE kátca. Té-tlōms sōs
 over this country, this-done, that went out-of-sight the basket. He starts
 émac tE swáwelōs, tē sóqtas tE siyákçaus yācítas tE menas; tē kwāl tE
 walking the youth, he perceives his wife-his carrying the son-his; he calls-out the
 mēman: "Tā! tē kwō-kwutL tE mā." "Tō sōs." "tE ma
 little-one: "Mother! he is coming the father." "Be quiet" (she bids him). "Father
 kwō-kwutL"¹³ tē teat yilklátEM tE tans, tē sóqtas tE swákātss
 is-coming" (he repeats). She now turns-round the mother-his, she sees the husband-hers
 té-tlōms tekaíc, tē kwutL Emení tE swákātss, tē tlals tekaíc stesét étle
 she sits-down, he comes there the husband-her, he also sits-down close to-the
 siyákçaus. Tē élemtas tE ménas tē qauqauEM; tē wálaçtEM tE stómie tē
 wife-his. He takes-up the son-his they both shed-tears; he questions the man, he
 wálatās tE siyákçaus: "Kwintea tE netcáli ne-siyákcau?" "Kwo-⁵
 asks the wife-his: "Where (is) the other my-wife?" (She replies) "Long-
 wetl swákáč nētl tce man kwō⁵-swákātss."
 time-since married it is your father husband-her."

Notes and Explanations of the Text.

¹ *siyalekçaus*, distributive form with possessive suffix of third person from *siyákçau* or *siyákçū*.

² *táctcátctlem*, iterative reduplication to express the frequency of his action, from *teátlem* or *teátctlem*.

³ *keq-áti*. This compound is very interesting and shows us that the numeral suffix for "people" may be compounded with other than numeral elements, *keq* being an adjectival pronoun signifying much or many. Cf. *aukq-áti* (below in this text) = "both."

⁴ *tlōms*. This form is here given three times without the usual prefix *tē*. This is the more noticeable as *tē-tlōms* is so uniformly employed. The final *s* marks its pronominal character. When employed as a simple demonstrative it lacks this inflective element so characteristic of the third person. *tlōm* takes several prefixes, the commonest of which are *tē*, *tā* and *kwō*.

⁵ *kwō-tein*. This particle *kwō* is very interesting in its function. It is the same as the *kwō* above in the preceding paragraph. When compounded with the pronoun it has a temporal-locative signification. It refers to something that has taken place elsewhere and

earlier. Other examples of its usage are *palât kwō-kwutL ā tē nē-klúmstan*, "Often he came to my house." *Tē kwō-yūtas tēnē-stcédō*, "he killed my dog." See other examples in this story.

⁶ *kwō*. Here we see another and independent usage of this particle *kwō-em*. Here it takes the verbal suffix.

⁷ *tat-kōps*. I have here translated this term as "companion," but this is scarcely the signification of the compound, *kōps* is the compound term for "fire," while *tat* signifies rather "across," "on the other side." In the *Síciatl tat-kōps* conveys the idea of each one sitting on the opposite side of the fire. Cf. the compound *tat-kwat* in the sentence above *nē ā tē tat-kwát tle stólō*, on the "bank" of the river, that is on the "far" bank. *tat-nénis* in the sentence above, *tē kwasas tat-nenis*, it warmed "all of them."

⁸ The suffix seen here is the numeral suffix for long round things.

⁹ *-málā* is a suffix used in various compounds with the sense of "place."

¹⁰ *wāwāk-wōsem-auq*, reduplicated form of *wāk-wōsem*. This form is employed here to impress upon the youth that he must not keep bobbing up his head to see what progress he was making.

¹¹ *tlal-tcuq*. We have here a good instance of the adverb taking the pronominal inflection of the verb.

¹² *cī*. This particle always conveys the notion of "remoteness" or "out-of-sight-ness." Cf. *sōs cī tē katea* (below), "went out-of-sight the basket."

¹³ *kwō-kwutL*. *Kwō*, as employed in this compound, implies that the father and husband was looked upon as being "lost." He had vanished from his wife's and child's sight entirely. *tē kwō-kwutL* might perhaps be better rendered by "the lost one is returning."

The Sun Myth.

There was once an old man who had a son. The youth had two wives. He was a fine hunter, and often went hunting with his companions. One day, when they were all out hunting together, they got very cold. In order to warm them, he went up to a tree and kicked it. Immediately the tree began to burn, and they all gathered round to warm themselves. When they were well warmed, they set off again on their hunting. Presently they came upon some mountain-goats and deer. The young man killed them all. They then cut up the game and each taking his pack started homewards. When they came to the river, the youth, whose name was *Tlēyēkōckin*, left his pack on the bank and went on home without it. When he arrived, he informed his father of what he had done, and bade him go to the bank of the river and fetch the pack. The old man set out, and, reaching the spot, proceeded to pack home the meat. As he was crossing the river his pack strap broke, and the pack fell into the water. He made a clutch for it, but failed to secure it; again he tried, and yet a third time, but failed to secure it. By this time he had got into deep water, and the current carried him off his legs and he was drowned. He floats off down the river, and as he goes he is changed into a piece of wood. In course of time the piece of wood is carried into a strange country. There are a great number of people about there, and a woman, seeing the piece of wood took a fancy to it, drew it out of the water, and took it home with her, saying as she did so: "I will use it for a dish when I eat." At supper-time she took the piece of wood and placed her food upon it; but she had scarcely begun to eat when all the food suddenly vanished. Thereupon she took up the piece of wood and threw it from her. When it fell it began to cry like a baby, and, in a moment, was changed into a little child. She went to it,

and took it up and nourished it ; and in four days the child became a young man. Soon after he set out for his own home. When he arrived, and saw his son, he determined to take revenge upon him. So he went to the side of a tree and defecated, and gave instructions to his excrement in this wise, "When my son comes, I desire that you shall be changed into little birds." The old man then went home, and said to his son : "Son, I saw just now in yonder tree some very pretty birds." "Yes," said the son, "I will go and get them." So he took his bow and arrows, and went over to the tree. He shot all his arrows at the birds, but was not able to kill them. He then climbed the tree, and as he climbed the tree stretched upwards into the sky. He presently reached the birds and as he sought to seize them, they turned to excrement in his hand. Shaking his hands to cleanse them, he sought to descend the tree, but was no longer able to see down below. He wept at his predicament, and proceeds to the top of the tree and arrives in the Sun-land. It appears to him to be a very fine country, and he sets off walking. Presently he hears a strange knocking sound, and on approaching the spot from whence it came, perceives two old women who were both blind. The noise is caused by one of the old women preparing their food. He sits down beside them, and when the old woman passes the food she has crushed to her companion, he intercepts it and eats it himself. The one who had been thus robbed cried out for her share. "Did you not get what I just passed you?" questioned the other. "No, I have had none." Again the other passes her food, and again it is intercepted by the young man. Three times this is done, and then the old woman who was passing the food suspected the presence of someone among them, and called out : "Are you my grandson?" The young man replied in the affirmative, and, taking some medicine leaves, puts them in water and sprinkles the old women with the liquid, and thus restores their sight. He then left them, and went on walking. Presently he came to a large river, in which were many salmon. Pulling a hair from his leg, he threw it on the ground and immediately it became a strong line. Taking the line, he returns to the old women, and told them that the river beyond them contained lots of salmon, and bade them make the material he had brought into a net. The old women thank the youth, and one of them says to him : "Oh, grandson, don't disturb your mind about your going home ; you shall get back all right by-and-bye to your wife and son." The young man curbs his impatience, and abides in the house of the old women. Some few days later, the old women said to him, "Get ready, grandson, now you shall go home." Thereupon they opened up a hole close to the fireplace, and, taking a large basket, bade the young man lie down in it. They then attach a long line to the basket, and instruct the youth in this wise : "When you are going down, if the basket should stop, don't uncover yourself ; just shake it, and then it will go on descending again." They then let down the basket, which continues to descend without any trouble for a considerable distance, but presently it stops. Forgetful of the old women's instructions, he uncovers himself to learn what is the matter, but no sooner has he done so, than the basket immediately returns to the upper

land. The old people scold him for his disobedience, and further instruct him saying: "Only when you hear a crow calling, then uncover yourself and get out; that will be your country." This time he did as they told him, and after a while got to the bottom and heard the cry of the crow. He thereupon uncovered himself, and got out, and taking hold of the basket, ran round with it in a great circle till presently it was drawn up again to the upper regions. When the basket had gone out of his sight he set off walking and presently perceives before him his wife carrying his son. The little one recognizes him and cries out: "Oh, mother, here is my lost father coming back." The mother chides him, and bids him be quiet, but the boy cried out again: "My father is coming." The mother now turns round, and perceives her husband. She sits down, and he comes and sits down by her side and takes the little boy in his arms. They all shed tears of gladness at their reunion. Presently the man questions the woman and asks where his other wife is. She tells him that his father had taken her soon after his mysterious disappearance.

Those familiar with the folklore of the Thompson Indians will at once perceive that this story is a somewhat imperfect version of Snikiáp and his son N'tlikumtem. Throughout the whole story there is a lack of local detail. This, and the several omissions, mark it as a borrowed form. It reached the Síciatl very probably through the Lillooets.

Stcálisten Sqáqēam.

Salmon Myth.

Netcáli méman qáqaqelēm nē ā te kwótlkō,¹ kum tē kwínātem ā te
 One little-boy swimming in the sea, then he was-taken by a
 stcálisten, tē nekúmtōm, tē sō te E-cī²-tlup, tē sóqtas
 salmon, he dived, he went-down the into-unknown-depths, he saw (the)
 cī²-tlup, qāk't' séwōtl ne, stēwéqt teiq, te stcálisten qā stcálistenas³
 far-bottom, no water there, very dry, the salmon (was) not merely-a-salmon
 swēnám kwa E-cī²-skálmīūq, tē sō améwitenōm te méman, tē nē te mēman
 like-as some disguised-person, he goes he-takes-home the boy, he is the little
 skwíōts ā te stcálisten. Pála skwómai tetē skwinés te mēman sk'alsét ā te
 slave of the salmon. One year there stays the boy along-with the
 stcálisten. Tē hōi te pála skwómai, kum tē hōiya te stcálisten.
 salmon. It is-finished the one year, then they are-ready the salmon (for
 qáqawom te qēqēqōi stcálisten. Sqats kwes kwutL
 the spawning grounds). crying the little salmon. They-desire that-they go
 skumét ā te stlátlanēt, kum tē kwāl te qāqāmēmanes⁴: "Qā-teálap qāp
 with the parents-their, but they say the old-people: "Not-you yet
 skumét, mōs skwa skwómai cī²-hōi, kum teat sō-teálap." Kwénētem ā
 with-us, four shall-be years yet-completed, then now go-you." It-is-seen by
 te méman te slelāqōts te stcálisten. Té-tlōms ōlōqēt ā te snukótl-ēt.
 the boy the doings-of the salmon. They get-into-they the canoes-their.

tétlōms kwutL-ēt ā tē stēltōlō,⁵ stēqwét kwáckwic, keq tē stēlēmāt,
 they come-they to a creek, very glad, much the singing, (and)
 māmāk-em⁶ ā tē tī-sénkō. Teqwānóm⁷ ā tē steálisten tē kwo-kwói tē
 jumping in the big-water. It-is-known to the salmon when dead a
 swákātsōtl⁸ ée tē ménasōtl⁸ ée tē sīaiyasōtl.⁸ Tē kwutL améwit tē méman,
 husband or a child or a friend. He comes home the boy,
 tē taútas tē stlatlatlas: "Qā-teap hōqsīstap⁹ tē steálisten
 he instructs the relatives-his (on this wise): "Don't-you break-neck-yon the salmon
 kwēs ōts kwutL āmenī ā tē stōlō."
 when first come into the river."

Notes and Explanations of the Text.

¹ *Kwēltkō* means the "inner sea" or waters of the channels and inlets in contradistinction to *sénkō*, the sea proper or ocean.

² See notes on this particle in preceding text.

³ The animals of the myths are always regarded as different from those now living.

⁴ *Qāqāmēmanēs*, reduplicated form employed here to mark the saying of the *several* parents.

⁵ *Stēltōlō*, diminutive of *stōlō*, river.

⁶ *Māmāk-em*, reduplicated to express repetition of action.

⁷ *Teqwānóm*, to know *intuitively* without information.

⁸ Suffix of "post" states and conditions, uniformly employed in this manner in this dialect to mark the "dead" from the "living."

⁹ *Hōq-sīst-ap*, a compound term with incorporated object.

The Salmon Myth.

A little boy was once swimming in the sea when he was seized by a salmon. He was taken down into the lower depths and saw the bottom of the sea. There was no water there, everything was quite dry. This salmon was not a common salmon, but a person who could assume salmon form. He took the boy home with him, and made him his slave. For a whole year he lived with the salmon. When the year had passed, the salmon got ready to start for their spawning-grounds. All the little salmon began to cry to go too, but the old people remonstrated with them, and told them they could not go till they were four years old. The little boy observed all that the salmon did, and took note of their lives and doings. When they were ready to start, they all took their canoes and made for a small stream. They were a very glad and merry party, and sang and jumped in the water. When the salmon went up the stream into shallow water, the little boy got out and went home and instructed all the people how they should treat the salmon. They were on no account to break the neck of the salmon they caught in the early days of the run, he told them, or the salmon would never return.

It is believed that the salmon always know when anyone is dead. They will never go near where a corpse lies.

TE KaikQ éE TE Skaíakenēk.

The Eagle and the Owl.

Pálát teátéatetlem TE kaikQ éE TE skaíakenēk. Qāqai-nūq-as-ēt
Always hunting (were) the eagle and the owl. Killed-them-they
TE KEQ títatcélmīūq, stēqwét KEQ TE tlenakwēt ēE TE slēuk' ā TE tlumstanēt.
the many animals, very many the skins-their and the meat in the house-their.

Qāk't' sīyákçauēt. NE-ā-TE-pála sk'ēlt kum tē sō émēwec TE tēm'einálī
(But) no wife-they. One day then they go for-a-walk the two
kaíEneqewēwes¹ tlentlānai. Tē sóqtasēt TE tlmūstan, tē sō tek'aíc,
young-sisters women. They saw-they a house, they went (and) sat-down,
tLE tlēwēt ā TE pála láas, kum tē sō tLE kútī ā-TE-pála láas. Tē sō
the elder on one bed, then she went the younger on-the-other bed. It came
nánat, kum tē kwutL améwit TE kaikQ. Tē qāqōqes, kum tē tlāl
evening, then he came home the eagle. It was-a-little-while, then he also
kwutL améwit TE skaíakenēk'. Ēí TE kwálēwon-ēt stēm'tómic ā TE
came home the owl. Glad the hearts-their men for the
sīyálekçau-ēt. TLE kútī sīyákçaus TE kaikQ; éí méman TE ménas. TLE
wives-their. The younger wife-his the eagle; fine little-boy the son-hers. The
tlēwet sīyákçaus TE skaíakenēk'; hóham TE snas ména. Tē sō püksátas
elder wife-his the owl; (a) frog the her child. She went she-put-it
ā TE selátl. AukQ sk'ēlt cūteátetletlem-ēt. Tē qāqōqes kum kwō-qā
in the lake. Every day hunting-they. It is-a-little-while they not
améwitasēt. Sluk'am TE sīyálekçauēt. Té-tlōms sōtīwonēt TE slentlānai:
come-home-they. Waiting the wives-their. They think-they the women-thus:
"Nétlya tLE sqenám² kwō-qai-ēt tēms swálekats-ót." Té-tlōms kwínāt-ēt
"May-be a monster has-killed them our deceased-husbands." They it-take-they
étla tlēwēt, kum tē yáctas TE ménas tLE tlālqetal tLE kútī. Tē sō
of-the elder, then she packs the boy-her she does-likewise the younger. They set-out
émēwec, tē tēsmētas-ēt TE selátl, tí-lātl, stēqwét tī-selátl. Té-tlōms kwāls
walking, they arrive-at-they a lake, a-big-lake, a-very big-lake. She exclaims
tLE kútī: "Teastūmuc't-kwāla kwōms sō kwe-témīūq?"³ Té-tlōm
the younger: "What-shall-we-do that-we-may get-to the-other-side?" This
sōsōtēt étLE tēctetas: "Çōsomteuet, sō-c't kwa kwe-tēmīūq."³ Té-tlōms
reply of-the elder-sister: "Be-quiet, go-we presently across." They
kwínātēt ā tLE tlēwēt TE hóham-ménas. Tē yátkáitas ā TE qaslem; tē
take-they of the elder the frog-son-her. She puts-in-his-mouth a line; she
qáetas: "sóla nesím ā TE tā-témīūq³ TE selátl." Qāqōqes kwes tē sōsō
bids-him: "go swim to the far-side-of the lake." Presently when he is-going
tLE hóham kum titaíyak. Tē yilicín; tē teéyitem ā TE slaktlas.⁴
the frog then gets-angry. He turns-round; he is-encouraged by the mother-and-aunt.
Té-tlōms sōs tlāl. Tēmtlālt ā tā-témīūq.³ Té-tlōms tlaúitsēt tLE
He starts afresh. They-arrive at the-other-side. They behind-leave-they the

hóham. Té-tlōms sōs ēmac-ēt tlāl. Tē qáqōqES kum tē
 frog. They set-off walking-they again. It is-a-little-while then they
 kánuu-nūqasēt eī-qálōkōm. Tē sóqtasēt tē tluṃstan; tē sō ótōtūq;
 hear-it-they a-strange-noise. They perceive a house; they go into-the-house;
 tē sóqtasēt tē swálekatsēt sōaqai. QáqōqES kum tē kwutL éná
 they see-they the husbands-their in-a-dying-condition. Presently then she comes there
 tle Yanēqémēkwon. Tē qaiEM; té-tlōms kwāls: "Mēwēla! sō-e't kākśém."
 the " She laughs; she says: "Come! let-us-go play."
 Té-tlōms sówēt. Tē kwómōtEM ā tle tléwēt tē temtl éE tē skwōq.
 They go-they. It is-placed-in-mouth by the elder the red-paint and the white-paint.
 Tē yátas tē ménas ā tē qaiEM. Té-tlōms sōs qaiqaiqōt. Tē pektas tē
 She gives the boy-her a line. They start sliding-down. She spits-out the
 temtl éE tē skwōq. Tē qaiEM tle Yanēqémēkwom; sótēwon kwes-
 red-paint and the white-paint. She laughs the " ; thinking that-
 kwō-skwói tle slánai. Tē tlálat qāqáqīEM, kum tē qāmālaúteistEM
 she-is-killed the woman. She keeps-on sliding, then she touched-her-on-the-shoulder.

[The younger sister repeats the same trick.]

Tē kwāl tle Yanēqémēkwon: "Steqwét éi tē mākēn-elap,
 She says the " : "Very fine the hair-your,
 tcatcastqtēlap?" "Teāt-e't kutlkwat tē kwelētl éE tē kwās qaiels,
 how-make-grow-you?" "Put-we on-the-crown some pitch and some hot stones,
 tlōms kwutL pā tēms mākēn." "Hútas tōm'céla!"
 thereupon comes growing our hair." "Do-it to-me!" (she demands).
 Té-tlōms hútas-tówēt. tē nī, tle netcáli, ā tē kwílas, kum tē nī,
 They set-about-it-they. She (standing) by, the one, the belly-her, then she by,
 tle netcáli, ā tē élēteens. Té-tlōms kwátsēt tē kwelētl éE ita kwās qaiels.
 the other, the back-her. They put-they the pitch and also hot stones.
 Tē yásētas tē-snas mākēn, kāk'elnahtas. Tē kwāl tle sqenám:
 She throws-forward her-own hair, she-is-befooled. She calls-out the witch:
 "Un-nun-na! qus-teau." Tē ótlōtEM káiyē. "Tē wetl-kwutL pā tē
 "Oh!-Oh!-Oh! sore-I-am." She bid-her be-quiet. "It is-coming to-grow your
 mākēn." Tē tlálat skwinét kum tē kwói.
 hair." She again cries-out then she dies.

Notes and Explanations of the Text.

¹ Kaiŋq-neq-wē-wes. This is a synthetic term of relationship very difficult to render into English. *Kaiŋq* is a word used to designate a younger brother, sister, or cousin. *Neq* appears in terms which express relationship to one's wife's people as: neq-tcūmáicten = wife's brothers and sisters, neq-wē-nem-ten = wife's relations generally, and the latter elements of the compound are seen in the term for "youths."

² Sqenám. The use of this term in Siciatl is very interesting. It is the term for "Doctor" in the Halkómélem and Sk'qōmic.

³ Kwe-témūq, cf. with this tā-témūq below. These prefixes are locative particles with meaning similar to the *cis-* and *trans-* of the Latin.

⁴ There is no equivalent for this term in English. Both mother and aunt are equally *sluktas*.

The Eagle and the Owl.

Once upon a time Eagle and Owl lived together in the same house. They were great hunters, and always had a goodly supply of meat on hand; but there was one thing that they both lacked and that was the possession of wives. They were both wifeless. Now it happened one day when they were off hunting, two young women, sisters, in one of their walks came by where Eagle and Owl lived, and seeing their house went into it. On entering they perceived that it contained two beds, and the elder sister straightway appropriated one of these, and the younger the other. A little after sunset, Eagle and Owl returned from their hunting and found the young women there. They were delighted to see them and each took one to wife; Eagle choosing the younger and Owl the elder sister. In due course of time each woman gave birth to a son. To the younger was born a fine male child, but the offspring of the elder was a frog, which the mother placed in the lake as soon as it was born. Eagle and Owl continued their hunting and went off day by day into the woods as before. One day they failed to return when night set in. The sisters waited day after day for them, but they came not. Said one to the other, "I fear some dreadful monster has killed our husbands, and they will never return to us more." At last they determined to wait no longer for their coming but go and search for them. So they set out together, each taking her child with her. When they had been walking for some time they came to a very broad lake, and the younger said to the elder, "How shall we ever get across?" "Oh, don't you worry about that," was the response, "we shall get across all right presently." And as she spoke she took a long line and fastened it in the mouth of her frog-child like a bit, and instructed him to swim before them across the lake, while they would follow after walking on the line. When they had gone some way in this manner the frog-boy grew restive and stopped and turned round; but his mother and aunt soothed and encouraged him and he set off again, and in course of time they all reached the other side in safety. Here the women left the frog at the edge of the lake and set off walking again. When they had been travelling for some time they heard a strange noise and perceived before them a house. They enter this, and find their husbands there at the point of death. Presently the witch-monster, whose house it was, came home and found them there. Her name was Yanēqēmēkwon. She grins when she sees the women; and, in order to destroy them, proposes that they shall play at sliding down the mountain. Now this mountain, after a short declivity, falls abruptly, and precipitates the venturesome slider into a yawning chasm, hundreds of feet below. Thus the witch-monster thought to rid herself of the wives of her victims. But the elder sister took the magic line she had used in crossing the lake, and, fastening one end about herself, gave the other to the little boy to hold. She also, the better to deceive Yanēqēmēkwon, put into her mouth some red and white paint. After that, she started to slide down the mountain side, and as she vanished over the edge of the chasm, she spat out the paint which

she had in her mouth. The witch-woman, perceiving this, believed it to be her brains, which had been dashed out in her fall. Thereupon she laughed a hideous laugh, but even while she laughed the woman returns, brought back by the elastic strain of the magic rope, and touches her on her shoulder, and she perceives that her scheme has failed. It is now the younger one's turn to slide. But she does the same as her sister; and when the witch is laughing in glee over her supposed death, she in like manner is drawn back, and to the witch's astonishment, stands by her side unhurt. Yanēqēmēkwon is now struck with the long glossy hair of the two women, and openly admires it, asking them how they make it grow so luxuriantly. It is now the sisters' turn to deceive. So they reply that the abundance of their tresses is the result of their putting pitch and hot stones on their heads. Yanēqēmēkwon requests them to treat her hair in like manner for her. They consent, and set about doing it, the one standing behind, and the other in front to hold her down. They cover her head with pitch, and then place burning stones upon it; and the woman behind brings forward her own hair and lets the ends hang down over the witch's face in order to induce her to believe it was her own hair growing. The pain of the burning pitch and stones makes Yanēqēmēkwon struggle and cry out, but the sisters hold her down, bid her keep quiet, and declare that her hair is beginning to grow. The increasing pain makes her struggle and cry out again, and she would fain have rid herself of the cause of her agony, but it is too late now, and she presently expires.

TE ASQ ÉE TE SKWÁTŌ.

The Seal and the Raven.

TE skwátŏ nē tle ális asq. Tē sō te skwátŏ ólōtl ā te snukqítls. Tē
The raven had a sister seal. He went the raven into the canoe-his. He
sō tas ā te skwinés tle ális. Tē ne'ímtem ā te sétltens. Tē
went there on a visit-to his sister. She prepared some food-her. She
tepenatcói'yem tle asq, tē sātēq te sqes. Tē étltēn te skwátŏ; tē hóiyūein.
roasts-her-hands the seal, It drips the oil. He eats the raven; he is-satisfied.
Kum té-tlōms kwāls: "nes-qat kwens cōstōq cī-tōla ā te tūiqel." Té-tlōms
Then he says: "I-desire that-I adopt one of the family." She
kwāls tle asq: "ēí nētl skwa tle kēek'tī sósauq." Té-tlōms sōs te
replies the seal: "good it-is shall the youngest go-with-you." He went-to the
skwátŏ teau ólōtl tē ā te snukqítls krasét ée tle sélūhs. Tē sō yilyilein.
raven beach into he the canoe-his they-get and the niece-his. They go back.
Tē sō ónēwon. tē wálatas tle sélūhs: "Qá-ā-teñq kwók'amañq?" Tē kwāl
He went half-way. He questions the niece-his: "Not-you thirsty-you?" She answers
tle méman: "Kwók'am-tein." Té-tlōms tlálie te skwátŏ. Tē tékōm.
the little-girl: "Yes,thirsty-I-am." He pulls-ashore the raven. They jump-out.
Tē k'elósem tle méman tē sitéakwatēm k'le skwátŏ. Tē kwóinōm
She stoops-to-drink the little-girl she is-struck-on-the-head by-the raven. She is-killed
k'le skwátŏ. Tē ólōtl tūas ā te snukqítl; kum tē sō yū. Tē sō
by-the raven. He puts her-into the canoe; then he goes home. He arrived

améwit. Tē tlaácin ā tle sēlūhsōtl. Tē aukq hūtas-tūas tēq
 home. He feasted on his deceased-niece. He all did-the-same-to every-one-of
 sēlūhtens ōpenāli ita tem'cināli. Tē aukq qai-nūq-as tēq sēlūhtensōtl, kum
 nieces-his ten and two. He all killed-them all nieces-his-late, then
 tē tcat sō mē tas tle ālis. Qats tlāl kwes-kwōiyūts. Kum tē qā
 he now went came there his sister. Desires-he also that-he-may-kill-her. Then he not
 kwōi-nūq-as. Tē qētēm, sō ā tē sēwōtl. Tē ōlōtl ā tē snukqītls,
 kill-her. She jumps, she-goes into the water. He gets-into the canoe-his,
 kum tē sō yū. Mai stōmic tē skwātō, steilteilōtl, kwōkwōqals, keq
 then he goes home. Bad man (is) the raven, always-stealing, always-murdering, big
 éwon. KEqāli tē siyālekçaus. Tē taiyākemitem ā tē Qeqals, tē aiyuwatēm,
 liar. Many the wives-his. He makes-angry Qeqals, He is-transformed,
 tē kwutl tūq qaiels ée tle siyākçaus. Hōi.
 he becomes changed-to stone and the wife-his. Finished.

The Seal and the Raven.

Raven, who lived in one part of the country, had a sister named Seal, who lived with her large family in another part. One day, Raven determined to visit his sister; so taking his canoe he set out. Upon his arrival, Seal set about preparing a meal for him. She did this by roasting her hands before the fire and catching the oil from them as it dropped into a dish. When Raven had satisfied his appetite, he told her that he desired to adopt and take home with him one of her children. "Very good," replied Seal, "you shall have my youngest daughter." In a little while Raven set out for his home, taking his youngest niece with him. When they were about half-way there, Raven asked his niece if she were not thirsty. She replying in the affirmative, he pulled ashore. She got out of the canoe and stooped down to drink. As she was stooping, Raven struck her on the head and killed her. He then places the dead body in the canoe, and makes straight for his home. When he arrives, he holds a feast and devours the body of his niece. In like manner, he got possession of all his nieces, twelve in number, and devoured them in the same way. When all his nieces had thus been disposed of, he makes up his mind to kill and devour his sister Seal; but she is too clever for him. When he attempts to kill her, she jumps into the water and gets away. Thus defeated in his purpose, he has perforce to return home empty-handed. His many crimes and wickednesses shortly after so incensed the Sky God Qeqals that, to punish him, he turned both him and his many wives into stone.

A Sticiatl Prophecy.

Netcāli qāmēmanos teqwoneqōs tēt-aukq-stam. Qā siyūwās, sukwēnam ā
 One old-man foreknew everything. Not shaman, same-as a
 cī-"prophet." kwéakwēkwāl ā eī-kwātēm. Čōçōt nētl cī-kwātēm-
 prophet. Always-speaking about the-unseen-world. He-taught it was the unseen-sky
 sātlam. Tē neāt tōmōsōtl. Netl tē neāt-ōtl tet-aukq-stam. Teqwōnéqōs
 power (who). He made the-ancients. It-was he made every-thing. He foreknew

cī-qalétēn kwutL skwa ā te swīya. Qōqwaīaqātem ā te skālniūq.
 far-off-white-man come will to this country. He-was-disbelieved by the people.

NEētēm kwes keq aīwons. Teqwonéqōs te cemān kwes kwutL skwa
 It-was-regarded as big lie-his. He fore-told the warriors that come shall
 qailēq.
 to-fight.

A Siciatl Prophecy.

There once lived an old man who was able to foretell everything that was going to happen. He was not a shaman but a true prophet. He was always speaking to the people about the other world. He taught them that it was the unseen Power above who made the ancients and that He had made everything they saw. He foretold of the coming of the unknown white men to this country. The people did not believe him; they regarded his statements as great lies. He also foretold of the coming of their enemies in battle.

NOTE.—My informants told me that this person lived some generations ago before the coming of the priests.

Tradition of a Great Snowstorm.

The old people of long ago tell a story of a severe snowstorm. So deep was the snow and so long did the storm continue that the people died in great numbers from lack of food. Only the very wealthy were able to procure food at all. To such a pass were the poorer people driven that they not only ate their dogs and everything else they could lay their hands on, in some instances their very children.

This story would appear to be based on actual facts. The tradition of a fearful and prolonged snowstorm is common to most, if not to all, the tribes of this region; and a similar story is recorded with much graphic detail by the old people among the Squamish.

The Thresher Myth.

Te Stálacin Sqāqiam.

Once upon a time some of the people of the village perceived a sea-otter (Keltétc). They hastened to take their bows and arrows and shoot it. The otter was struck in the tail with an arrow and captured. It is given to the man who shot it, and he kills and skins it. As there was much blood on the hair, he left the skin soaking in the water and told his wife to go and wash it. When the woman had cleansed the skin, and was washing the blood from her hands, it floated a little way out from the shore. Upon seeing this the woman pulled up her skirts and went in after it; and just as she put her hand upon it, the skin jumped up and caught the woman in its arms, being changed at the same moment into a thresher (Stálacin). Immediately the surrounding water was full of threshers. When the husband learns what has happened, he becomes very angry. He paints his face with black, white, and red paints, and puts a large quantity of eagle down upon his head. He then takes his spear and harpoon, gets into his

canoe, and goes after the threshers. When he approaches they all dive. He waits for them to come up again, but they do not come. He goes out a little further on the water and drops his anchor. He then takes off all the down on his head, and dives into the water after the threshers. When he gets to the bottom he finds a very fine country down there. Perceiving a road he set out to follow it, and presently comes to a house. When he gets close he sees a crane. It flies away crying, "ka, ka, ka!" as it goes. "Shut up, grandmother," said the man, "I want to talk with you." The crane then stopped, and the man asked her if she had seen a woman pass that way with the people. "Yes," replied the crane, "I saw a woman just now with some people going by here." The man proceeded on his journey, and presently sees in the distance the smoke of another dwelling in the centre of a fine valley. When he came to the house, he saw a wild goose there. The goose was crying out after its kind, and the man bade it be quiet. "Shut up, grandmother," says he, "and tell me have you seen a woman pass this way?" "Yes," said the goose, "she passed by here just now." The man goes on here again, and, in a little while, perceives before him the smoke of another dwelling. Upon reaching it, he sees that it is inhabited by a slēm (aquatic bird not identified). It also was making the noise peculiar to its kind. "Shut up, grandmother," said the man to it, "and tell me have you seen a woman pass this way?" "Yes," said the slēm, "she passed by here just now." The man goes on a little further, and then, by his magic power, compels the slave of the Thresher to go out and gather firewood. As the slave approaches the spot where he is, he chooses a good tree, and gets inside of it. Thus hidden, he draws the slave to him. When the slave came to the tree, in which he was hidden, he took his stone chisel and hammer, and began to cut it down. When the slave drove the chisel into the trunk, the man inside opened his mouth, caught the chisel in his teeth, and broke it. When the slave perceives that he has broken his chisel, he sheds tears at its loss. The man now comes out of the tree, and, revealing himself, said to the slave, "Give me your broken chisel, and I will make it whole for you." The slave gave him the piece of chisel, and the man put it in his mouth, and by his magic joined it to the other piece, which he still retained in his mouth, and made it perfect as before. The slave is very grateful to the man. The latter now asks the slave to help him get his wife back from his master. This the slave consents to do, and they plan together how they may outwit the Thresher. The slave chops down the tree, and the man, taking a piece of the wood, hides himself within it by his magic power, and instructs the slave to carry it home, and put it down just inside the door. It is arranged between them that after the slave has made a big fire to enable the man to see all over the house and where his wife has been placed, he shall go to get water, and when he passes by the fire, shall pretend to fall down and spill it all over the fire. Upon arriving at the Thresher's dwelling, the slave set down the piece of wood containing the man just inside the door, as had been arranged between them, started a large fire, and then went out to fetch some water. In passing by the fire on his return he stumbled and fell, casting

the water on the fire, and leaving the room in darkness. The man thereupon jumped out from his hiding place, caught up his wife and ran away with her, while the slave busied himself in starting the fire anew. When the light of the fire is cast over the dwelling the Thresher and his friends perceive that the woman has got away. They all start off to pursue her, the slave going with them. Now the slave was by far the swiftest runner of them all, and, coming first to the runaways and wishing to aid them, he pretends to fall down, and where he fell there immediately sprang up a lofty mountain between the man and his wife and their pursuers. By the time the latter have climbed the mountain, the former are well on their way, but before the man can get to the spot over which his canoe is moored they are upon him again. The grateful slave again came to their rescue, and raised a second barrier between them and the pursuers by casting himself on the ground as before. Before the Thresher people could cross this second mountain the man reached the line hanging from his canoe and jerking it violently is pulled up to the surface with his wife in his arms by his brother who is waiting in the canoe for him. They immediately pull for the shore and only just reach it in time to escape the angry threshers, who, as soon as the fugitives got to land, gave up the chase and troubled them no more.

The Eagle People.

There was once a chief who had many wives. In his tribe there was a great number of young men. Now one of these youths fell in love with one of the chief's wives. She was the most beautiful of them all. At first she would take no notice of him, but, in the end, she yielded and spent most of her time with the young man. When the chief learnt of his wife's infidelity, he sought to find who her lover was. To do this, he laid a trap for him. He sent out a number of men to collect pitch. This he spread over his unfaithful wife's bed, and the following night when the young man went to visit her he laid down on the pitch, which adhered to his back. When he essayed to get up in the morning, he found himself held back by the pitch; and, in order to get up at all, was obliged to go away with the bed-board sticking to his back. The chief was looking for this, and had the young man seized and thrown into the water. When the youth found himself in the water, he prayed to Qeqals to save him. The sky-god heard his prayer, and calmed the water all around him. For ten days he floated with the tide, with the board still fastened by the pitch to his back. By the tenth day, the heat of the sun had so melted the pitch that he was able to rid himself of the board. A little while after, he found himself on the other side of the sea and drew himself ashore. He felt very sad and cried very much at the thought of his lonely condition. He threw himself on the beach, and covered his face with his blanket. Thus he remained for a long time. When the sun was well up, and he was feeling a little better, he felt something touch his feet and looked up quickly to see what it was. Seeing nothing, he covered up his face again. He had no sooner done so than he felt the touch repeated. He raised his head a second time and looked

round, but nothing was visible, and he covered himself a third time. This occurred many times; at last, feeling sure that somebody was playing him a trick, he set about discovering who it was. Instead of wholly covering his face, he so wrapped the blanket about him that he could peep out all the time. Presently he perceived a mouse come out of a hole near his feet. "I see you, Mouse," he cries, "you needn't hide any more." Mouse now stays and, sitting down by the young man's side, asks where he had come from. The youth replies, "I came from the other side of the water; Káō threw me into the sea and I floated here. But where do you live?" Mouse replies, "We have a house over yonder. Many young women live there. I am their slave." Now the young women had seen the youth, and had sent Mouse to him; and, although he could not see them or their dwelling, they were at that very moment peeping at and discussing him. One said, "I will take him for a husband." Another said, "No, you sha'n't, I will have him;" and so said all of them. Mouse now brings the youth to the house. When they got in, he perceived a number of girls sitting down in a line. Being a fine-looking young man, the women all admired him greatly and each desired to possess him for herself. He sits down before them, and the first woman asks him, "Will you take me for your wife?" Before he had time to reply, each of the others made the same request. The young man would have been greatly embarrassed if Mouse had not forewarned him of what would happen. "Refuse them all," he had told him, "except the last one. Take her for your wife; her father is a very rich man." Acting on Mouse's advice, he chose her for his wife. As they talked together, she said, "My father will come to-morrow and offer you your choice of two eagles, one the black, the other the bald-headed eagle. Choose the black one. I will take the white-headed one for myself." Next day the old man came, and did as his daughter had said. His wife now instructed him to put on his eagle's skin. She did the same with hers. "Now, I will teach you how to fly and catch fish," said she; "only be careful to follow my instructions. There is a monster who floats on the water. Don't be tempted to catch him, or he will lead you to your death." He becomes a very successful fisher, and secures all kinds of marine game such as salmon, porpoises, seals, and whales. So excited is he with his sport that he forgets all about the monster. Lying on the surface of the water, he sees in the distance what looks like a large fish. He flies towards it, and fastens his talons in its flesh. Just as he does so, his wife perceives what he has done and the great danger he is in, and flies to his rescue. He was in the power of the monster. The creature now endeavours to drag him under the water, and when his wife reaches him, only his head is visible. She seizes him by the hair and calls to her father and brothers and other relatives to come and help. They hurry to her aid and many other eagles also rush to assist. They struggle together for a long time, but, in the end, the eagles win. The monster is torn asunder, and the youth carries the portion he held ashore. They all rejoice at their success, and talk of his wonderful escape. When a year had passed by, a son was born to him. As soon as the child began to speak, he cried

incessantly for his paternal grandparents. This makes the father desire greatly to get back to his own home, but knowing how far away across the water it was, he saw no hope of ever reaching it and became very sad in consequence. When his father-in-law (Swénem) perceived his sorrow, he said to him, "Son-in-law (Stcenítas), don't be downcast: you shall go back to your home by-and-bye." The next day his father-in-law took a small canoe, and, placing a carved figure at each end, placed his son-in-law and his daughter and her child in the centre of it. He then pushed the canoe into the water, and said, "Go, carry them home." The canoe thereupon went of itself. There was no lack of food for the journey, for the old man had given them a magic glove full of choice meat which never got empty. In course of time, they crossed the sea and reached the village of the young man. It was night and very dark when he arrived, and no one knew that he had come. But next day, it soon became noised abroad, and everybody came to see him; above all, the young women of the village. They all desire to have him for their husband, but he declines all their offers. Next day he gave a great feast. His wife opened the glove in which their food was stored and took out what was left. It filled two houses. He now cooks it, and by his father-in-law's magic, is able to boil this vast quantity in one small kettle. He now invites all the people of his village to share the food with him. When they are assembled, one of the guests, whose name was Raven, makes fun of the small pot in which the food was cooking. "Somebody will go short," said he, "if that is all you have to offer us. I could put all that pot holds in my own spoon." The young man and his wife say nothing, but take three small dishes and pour the meat into them and ask the people to help themselves. This, with much serambling, they did, and to their surprise the dishes ever remained full. Raven tried hard to empty them, but found it beyond his power. However much was taken out, more remained behind, until everybody was satisfied. When all were filled, then the pot was empty.

When their guests had all gone, the wife says to her husband, "Now you must be very careful and not go with any other women. If you are unfaithful to me I shall go away and leave you." On the following day, his wife wanting some water, he took a bucket and went to the creek to fetch her some. When he got to the creek, all the girls in the village were there on the lookout for him. One of them enticed him to go into the woods with her, and he, forgetful of his wife's warning, accepted her invitation, and went with her. Some time later, he returned to his home with the water. When he sets the water down, his wife takes an eagle quill and, dipping it in the water, holds it up and examines it. By this means she learns of his infidelity. She throws away the water, and will have none of it. Said she to him, "You have broken your promise to me. Now I must leave you." So saying she took her child, and went down to the beach. He follows her, and beseeches her to turn back. She does not stop, but bids him go home and leave her, saying as she went, "If I turn my face towards you, you will die." When she got to the water, she did not seek her canoe, but walks straight on, and the water supported her. He follows close behind her, in like manner the water also

supporting him. Again he begs her to return with him, but she answers, "Nay, I can return no more; but go you home." He replies, "I will never leave you," and continues to walk after her, beseeching her, every few steps, to stop and turn back with him. Thus they continue for a long way; and she, at last weary of his importuning, turns round towards him. Immediately the waters cease to hold him up and he sinks beneath them and is drowned.

The Mink and the Wolf.

Young Wolf one day went out hunting. When several days had passed, his friends thought he must be lost, and went to look for him. In the meantime, Mink went down to the water to fish. As he sat in his canoe fishing, he saw Young Wolf on the beach. Wolf calls to him to come ashore, but Mink pays no attention to him; Wolf, however, continues to importune him, and Mink presently pulls ashore and takes him into his canoe. When he is seated, Mink asks him if he likes sea-urchins' eggs: Wolf replies that he does. Mink then bids him help himself, saying, "Eat as many as you like, but eat only the white ones, don't eat the red ones." Wolf falls to and devours a great many. When he had finished, Mink says, "If you want to go to sleep now, lie down in the bottom of the canoe and rest your neck on the thwarts." Wolf does so, and is soon fast asleep. Presently, Mink takes his knife, and cuts Wolf's throat with it so that he dies. He now pulls ashore, skins Wolf, and takes the pelt home with him, and hangs it by the fire to dry. A little while after, Wolf's grandmother came to Mink's house to buy sea-urchins' eggs. Mink tells her to look at what was hanging before the fire. She looked up, and saw her grandson's skin, at sight of which she cries bitterly. Said Mink to her, "If you want to make that noise you had better go outside, I don't want you blubbering here." The old woman thereupon left the house, and went home. "What are you crying for?" said Old Wolf and the others. She answered them, "I am crying because I shall never see my lost grandson any more; Mink has killed him." When they hear this, they become very angry, and declare they will go and kill Mink; but one says, "Don't let us kill him in his own house, but let us get him here and kill him." In order to entice Mink to their house, Old Wolf gave a great potlatch, and invited everybody to attend, Mink among them. Now the Mink suspects some trick will be played upon him, and that the Wolf people will try to take revenge for the murder of Young Wolf; so he takes steps to outwit them. Now Knothole was his grandmother, likewise Mouse, and he gives them instructions in this wise. To the former he says, "If the Wolves spring at me, you grow big and let me through." To the latter he says, "You gnaw all the bows and paddles of the Wolf people so they cannot use them without breaking." They promise to do as he bids them. When Mink reached the Wolves' house, and was fairly inside, they all sprang upon him with the intention of tearing him to pieces, but Mink, being on the lookout for this kind of welcome, sprang through the Knothole, and ran down to his canoe. The Wolves seized their bows and arrows, and essayed to shoot him; but as Mouse had

bitten each bow almost in two, their weapons broke in their hands. Seeing this, they threw them aside and rushed to their canoes to follow after Mink on the water. No sooner are they fairly started than their paddles snap in two, and Mink gets away from them. But the Wolves are determined to take him, and get new paddles and return to the chase. After a long pull, they overtake and capture him, and would have bound him with cedar withes, but Mink said to them, "It is no good tying me with cedar I can easily break that. You had better take a kelp line and tie me with that." This they did; then Mink said, "Let me dance before you kill me." "Very good," they answered, "you shall have your dance." So they bring the canoes together, side by side, and Mink begins his dance. He dances first in one canoe, and then in another. Then he puts one leg in one canoe, and the other in another, and bids them separate the canoes a little. "Now close up again," he says, "now open wider." When the canoes are well apart, he suddenly jumps into the water and dives down between them. The Wolves search everywhere for him, but cannot find him. Presently Mink pops his head up out of the water, near the shore, and cries out, "Hullo, you people, what are you doing there?" The Wolves pull ashore after him, determined yet to kill him. Mink now enters a hole, and the Wolves come and thrust their spears in, hoping to kill him; but again Mink outwits them. When they thrust the spears in, he takes some of his grandmother's guts and put them on the spears. The Wolves seeing this believe that they have killed him, and go out in their canoes again. As soon as they are on the water, Mink comes out of his hole and shouts out, "Hullo, you people, what are you doing out there?" The Wolves hurry back, and Mink hides in his hole a second time. Again they thrust their spears in, and again he puts the entrails upon them and deceives them. After awhile, the Wolves go away believing Mink to be dead. When they had gone but a few steps, Mink calls them back with a jeer saying, "Why don't you come and take me?" Time and again he thus deceives the Wolves, who, at last despairing of capturing him, go away for good and leave him.

LINGUISTIC.

As far as I am aware, no attempt has been made to set forth the structure and grammar of the Siciatl dialect, or collect a glossary of its terms. The following notes and texts will therefore be the more welcome.

The Siciatl differs considerably from the speech of the contiguous Salish tribes; and by the Indians themselves it is considered a difficult dialect to acquire. They tell me that most Siciatl can converse in the neighbouring Shaiámon, Sk'qómic and Halkómélem, but that few, if any, members of these tribes ever acquire a speaking knowledge of Siciatl. One reason of this is that its vocables are mostly foreign to those dialects. In the compilation of these notes, another illustration was afforded of the need there is to employ more than one individual in our studies of the native speech. The differences in the enunciation of the same words by Jack Isidore and Charlie Roberts were often so considerable, that I had on several occasions to call upon a third person to determine the form to

adopt and record. The personal differences in the speakers of barbarous and unlettered languages would appear to be considerably greater than those displayed by the speakers of cultivated tongues. This, in the case of the speech of the tribes under consideration, is due mainly to the undeveloped state of their phonology and the consequent indeterminate quality of many of their sounds, the result of which is a strong tendency to permutation in vowels as well as in consonants. This tendency is very strong in S'ciatl where *n* and *d*; *m* and *b*; *ē*, *ī*, *ai*, are everywhere interchangeable in the mouth of the same person and in the same words; and it is utterly futile to attempt to get the natives to distinguish between them, particularly the consonants. To them *n* and *d* are absolutely alike in sound even when uttered by a European. The same may be said of *m* and *b*, *d* and *t*, and all other distinctions of surd and sonant. This confusion of *n* with *d*, *m* with *b*, was at first a cause of much trouble to me; for sometimes I secured the one sound and sometimes the other in the same word in different connections; but on account of the difference failed to recognize it as the same; the sound for example of *tcédis-tcédō*, my dog, not suggesting readily to the ear the more correct form *tcén's-tcéno*. Many of the differences in the vocabulary will be found to arise from this permutation, and possibly some of the difficulty which the other tribes find in acquiring this dialect is due to the same cause.

My chief helpers in my linguistic studies were Charlie Roberts and Jack Isidore. Others of the tribe gave me occasional help and assisted me in the determination of doubtful constructions and sounds.

An examination of my grammatical notes will show that the S'ciatl differs in many interesting features from the dialects I have previously examined. Thus far, all examined have shown the employment of a different root for marking the future in verbs. The S'ciatl is no exception to this. The radix employed by them is totally unlike that in any other dialect. Considerable difference is also seen in their pronominal forms; and the temporal affix *ne* or *le* of the Halkōmēlem dialects is changed to *tē* in S'ciatl.

PHONOLOGY.

Vowels.

<i>a</i> as in English <i>hat</i> .	<i>i</i> as in English <i>pin</i> .
<i>ā</i> „ „ <i>father</i> .	<i>ī</i> „ „ <i>pique</i> .
<i>â</i> „ „ <i>all</i> .	<i>o</i> „ „ <i>pond</i> .
<i>ä</i> „ „ <i>gnat</i> .	<i>ō</i> „ „ <i>tone</i> .
<i>e</i> „ „ <i>pen</i> .	<i>u</i> „ „ <i>but</i> .
<i>ē</i> „ „ <i>they</i> .	<i>ū</i> „ „ <i>boot</i> .

E obscure vowel as in English *flower*; *u* a terminal vowel only in part articulated.

Diphthongs.

ai, as in *aisle*; *au*, as in *cow*; *oi*, as in *boil*; *eu*, as in *few*.

I have called attention in former reports to the indeterminate character of the vowel in the Salish dialects of this region. This quality characterizes the

S'ciatl vowels in a marked degree, particularly the long vowels. There are also many obscure vowel sounds in S'ciatl as in the other Salish dialects; but I have refrained from multiplying the symbols for these on account of the "personal equation" in the speech of the natives; no two as a rule, as far as my ear could detect, using quite the same sound in the same phrases. And for this reason I hold that any attempt at over-refinement of sounds in setting forth the phonology of native speech defeats the end in view; the more particularly when the sounds have been gathered as is frequently the case, from one person only. For all practical purposes the symbol *ɛ* as here used serves the purpose of indicating the obscure character of the vowel very well.

Consonants.

- b*, as in English. This sound is never used in S'ciatl as the complement of *p*, but is a permutation of *m*.
- d*, as in English. This sound is always a permutation of *n* in S'ciatl and is never the sonant of *t*.
- h*, as in English.
- k*, " "
- k'*, a strongly palatized *k*.
- l*, as in English.
- tl*, an explosive palatized *l*.
- L*, the same but shorter.
- m*, as in English, everywhere interchangeable with *b*.
- p*, intermediate between our *p* and *b*.
- s*, as in English.
- t*, " " generally; occasionally intermediate between our *d* and *t*.
- w*, " "
- y*, " "
- q*, as *ch* in *loch* in broad Scotch.
- q*, approximately as *wh* is uttered in North Britain.
- h*, as the German *ch* in *ich*.
- c*, as in English *sh*.
- ç*, as *th* in the word *thin*.
- te*, as *ch* in the word *church*.
- ts*, as in the word *fits*.
- kw*, as *qu* in the word *quantity*.

In the mouths of some of the S'ciatl initial *s*, runs uniformly into *c*. *S*, *ç* and *tl*, particularly when finals, are also interchangeable in the speech of some natives.

' marks a pause or hiatus, as : *k'lemúm*, to ' chop."

' written over a consonant indicates that it is uttered explosively with stress, as : *t'páōs*, "blind."

Accent.

Accentuation in the Salish tongue is as marked as in English. But it has a wider syntactic and grammatic use than in our language. I have not yet satisfactorily determined in my own mind the basic principle of the accent in Salish. The fact that the position of the accent in the same word frequently varies in the different dialects tends to make the subject more difficult. But speaking broadly two main principles reveal themselves, viz., radix accentuation and quantity accentuation. Both these rules are frequently disregarded and the accent is shifted to some other syllable in the word for syntactic and rhetoric purposes.

It is a common principle in the Salish dialects to distinguish homonymous terms by a shifting of the accent, more particularly when the words have an etymological identity. Thus: sk'ómai, *hair*, and sk'omaí, *dog*¹; mētcín, *liec*; and métcín, *testicles*.

Number.

Number is distinguished in S'ciatl in a variety of ways, as in the other Salish dialects. There appears to be no true plural, the same form being used for the singular as well as for the plural; but wherever the idea of severalty or distribution enters the distinction is effected by a modification of the stem. This is done by reduplication, by epenthesis, diæresis, aphæresis, epithesis and by vocalic mutation. Ideas of greatness, abundance or plentitude are expressed by means of separate particles. The following words offer examples of these methods, thus:—

Swáwēlōs, <i>boy</i> .	swāwēwēlōs, <i>boys</i> .
stōmic, <i>man</i> .	stēmtōmic, <i>men</i> .
qaiēls, <i>stone</i> .	qeqaiēls, <i>stones</i> .
sīyákōp, <i>hat</i> .	sīsīyákōp, <i>hats</i> .
stēkaíū, <i>horse</i> .	stektēakaiū, <i>horses</i> .
hópīt, <i>deer</i> .	hephópīt, <i>deer</i> .
tcítwon, <i>bear</i> .	tcitcitwon, <i>bears</i> .
tlúmstan, <i>house</i> .	tlátlumstan, <i>houses</i> .
síya, <i>log</i> .	síyam, <i>logs</i> . (This is a very unusual form.)
k'lákátl, <i>old</i> .	k'lākāwatl, <i>old</i> (several).
qāmémānēs, <i>old</i> .	qāmēmémānēs, <i>old</i> (several).
stōtēlēmit, <i>old</i> .	stātōtēlēmit, <i>old</i> (several).

Gender.

Gender is distinguished in S'ciatl by the use of demonstrative particles, which alone possess a formal gender; by the use of separate words, or by placing the terms for "man" and "woman" before or after the class word, thus:—

te, <i>masculine</i> .	tlē, or se, <i>feminine</i> .
man, <i>father</i> .	tan, <i>mother</i> .
stōmic, <i>man</i> .	tlánai, <i>woman</i> .
swáwēlōs, <i>boy</i> .	tlītlánai, <i>girl</i> .

¹ These dogs were reared for the sake of their hair, hence the term.

In S'ciatl there appears to be no modification of the terms for "man" and "woman" when applied to mark gender in animals as in the Halkōm'elēm and Sk'qōmic dialects, thus: stōmic-teédō, *dog*; tlānai-teédō, *bitch*.

Case.

In the Salish tongue case distinctions are wholly wanting. The relations expressed by case-endings are in this language supplied by particles; the Salish being an analytical tongue like the English, with which it has many other points in common.

Reduplication.

Reduplication plays an important rôle in Salish and has deeply affected the development of its grammatical and lexical forms. It subserves a variety of purposes. Primarily its function is to express severalty or distribution. It seems also at times to denote the idea of plurality; but on this point I am not yet certain, for in many instances where it seems at first sight to mark the plural, a closer examination shows that the predominant idea is really severalty. The ideas of augmentation and its opposite, diminution, are also expressed by reduplication. It also expresses intensity, repetition, frequency and prolongation of verbal action, collectively, totality, superiority and its opposite, inferiority, and several other categories. The expression of these several ideas is effected by phonetic changes in the radix or by a shifting of the accent. In words of one syllable the whole word is usually duplicated. In words of more than one syllable the radical syllable only is duplicated. This appears to be the general rule, but exceptions are not infrequent.

Diminutives.

Examples of diminutive reduplication in S'ciatl are as follows:—

tlūmstan, <i>house</i> .	tlētlūmstan, <i>little house</i> .
stōlō, <i>river</i> .	stōtēlō, <i>rivulet</i> .
qaiēls, <i>stone</i> .	qaiqaiēls, <i>pebble</i> .
teédō, <i>dog</i> .	eēteēdō, <i>puppy</i> .
hōpīt, <i>deer</i> .	hōhōpīt, <i>fawn</i> .
kwōdōt, <i>porpoise</i> .	kwōkwōdōtōtl, <i>young porpoise</i> .
kwiniš, <i>whale</i> .	kwē(a)kwinišōtl, <i>young whale</i> .

N.B.—The suffix -ōtl seen in the last two is added to distinguish the words from homonymous forms in the language:

kwātlt, *dish*; kwákwełt, *platter*.

Other examples of reduplication will be found in the vocabularies and native texts given below.

Augmentatives.

Augmentatives in S'ciatl are commonly formed by prefixing the particle tī or tē to the term, thus: té-tlūmstan, *a large house*; tī-yōilōçōt, *a great hunter*; tī-stōlō, *a large river*.

Substantivum Instrumentale.

The instrumental suffix *-ten* so characteristic of the Salish dialects finds a place equally in Sícíatl, thus:—

haíyai- <i>TEN</i> , <i>arrow</i> .	¹ kupaiakwōiya- <i>TEN</i> , <i>finger-nail</i> .
k'ulko- <i>TEN</i> , <i>a wall</i> .	kwōl- <i>TEN</i> , <i>a stocking</i> .
pō- <i>TEN</i> , <i>a sail</i> .	sēlōse- <i>TEN</i> , <i>food-mat or tablecloth</i> .
kwāl- <i>TEN</i> , <i>speech, language</i> .	tlatc- <i>TEN</i> , <i>knife</i> .
tek'esōt- <i>TEN</i> , <i>ladder, steps</i> .	kwāl- <i>TEN</i> , <i>a hiding-place</i> .
péqulhē- <i>TEN</i> , <i>a brush</i> .	kwēkwīnōs- <i>TEN</i> , <i>a mirror</i> .

It is interesting to note that no two dialects apply this suffix to the same category of terms. It is one of the most interesting of the Salish formative elements.

Substantiva officialia.

These are formed in several ways, chiefly by the prefix *nūks-*, secondly by reduplication of the stem, and occasionally by the prefix of abstraction, *s*, thus:—

- nūks-átcete*, *a stutterer*; from *átcete*, *to stutter*.
nūks-stélim, or *steltélim* or *steltel*, from *télēm*, *to sing*.
nūks-étōt, or *setétōt*, *a sleeper*; from *étōt*, *to sleep*.
sútētōt, *a dreamer*; from *utétōt*, *to dream*.
nūks-yōilōçōt, or *yōyōilōçōt*, *a hunter*; from *yōilōçōt*, *to hunt*.
steiltelōtl, *a robber*; from *teilōtl*, *to rob*.
kwōkwōyiluk, *a murder of one person*; from *kwōyiluk*, *to murder or kill*.
kwōwaiyiluk, or *kwōkwaímaç*, *many times a murderer*, from same root.
sōōmat, *a lazy person*; from *ōōmat*, *lazy*.
nūks-kwēkwētlken, *an interpreter*; from the reduplicated root *kwēkwētlken*.
s'teátcaleten, *a fisher*; from *s'teálēten*, *to fish*.

Synthetic Nouns.

The Sícíatl usually employ synthetic or incorporative nouns when speaking of the body or its parts, and in a few other constructions such as class numerals, tree and house compounds, etc., thus:—

- tsuq-ós-em*, *to wash the face*.
tsuq-ōiy-em, *to wash the hands*.
tsuq-cín-em, *to wash the feet*.
tsuq-énas-em, *to wash the chest*.
tsuq-ēakwád-em, *to wash the head*.

also *k'ák'abūsem* " "

étlā-wálōs, *I hurt my eye*.

étlā-cin, *I hurt my foot*.

¹ This formation is different from that of any of the other dialects previously examined. It signifies "thing for scratching or digging."

étlā-wafada, *I hurt my ear.*

étlā-wóiya, *I hurt my hand.*

tē-tein-sépai-yuk', *I struck my nose.*

tē-tein-suk-áláliök', *I hurt my head* (from something falling upon it).

suk-EMáliök', *I hurt my head* (by passing through a low doorway, etc.).

lesáliök'-tein, *I hit my head* (by striking the floor with it in lying down).

The incorporative forms for *house* are, -autq or -tq, for *tree* -ai, thus: naite-autq, *one house*; samítq, *two houses*, etc.; kwósen-autq, *star-house*; spal-ai, *one tree*; témcid-ai, *two trees*, etc.; *cedar-tree*, túqem-ai; *fir-tree*, pelád-ai; *maple-tree*, k'úmól-ai, etc.

For numeral compound forms see under Class Numerals below (p. 69).

All these synthetic forms may be rendered by the independent forms and frequently are. Speaking generally these forms are derived from the older elements of the language, and are found with slight modification in all the Salish dialects.

Compound Nouns.

The compound nouns in Siciatl are formed as in the other Salish dialects examined, by simple juxtaposition, by agglutination, and by formative elements. Abstract nouns are formed directly from the verb stem by prefixing *s* to them, thus: étlten, *to eat*; sétlten, *food*; kait, *to shout*; skait, *a shout*; kwut, *to see*; skwut, *sight*; utétôt, *to dream*; sutétôt, *a dream*; téücam, or tétéücam, *to learn*; stéücam, or stétéücam, *learning, instruction*.

Personal Pronouns.

Of these there are in Siciatl three classes, the independent, the copulative and the incorporative. The independent pronouns are:—

I, me, sáliyū.

we, tlnémōtl, or némōtl.

thou, nūwíl.

you, nūélap.

he or she, tē, té-tlōms, tā, tá-tlōms.

they, tē, té-tlōms, tā, tátlōms.

The forms for the third person are really demonstratives, and are usually employed without distinction of sex, the context marking this. In constructions where it is necessary to distinctly mark the sex *sē* or *tlē* is used for the feminine. The distinction between *tē* and *tā*, or *tē-tlōms* and *tā-tlōms*, is just that between *hic* and *ille* of the Latin. A clear idea of the function of these demonstrative forms may best be gathered from a study of the native texts given below. In the plural the compound forms are sometimes reduplicated, thus: tátetlōms, *they*.

A selective significance is given to the pronouns by placing the demonstrative particles *te* or *tle* before them, according to the gender, thus:—

te sáliyū, *I*.

te tlnémōtl, *we*.

te nūwíl, *thou*.

te nūélap, *you*.

Copulative Pronouns.

<i>I</i> , -tein, tein-, -tean, tean-, -an.	<i>We</i> , -c't, -teat, -at.
<i>thou</i> , -teūq, teūq-, -teanq, -auq.	<i>You</i> , -teālep, -ap, -ēlap.
<i>he, she</i> , -as, -s, -tas.	<i>They</i> , -as, -aswēt, -tas, -ēt.

The function of these will best be seen in the native texts given above. It will be seen that they are sometimes prefixed and sometimes suffixed.

Incorporative Pronouns.

These forms present considerable differences from the corresponding ones in the dialects previously examined.

qatl-nōmī-tein, <i>I like thee.</i>	qatl-nōmī-teil-ēlap, <i>I like you.</i>
qatl-nōmī-c't, <i>we like thee.</i>	qatl-nōmī-c't-ēlap, <i>we like you.</i>
qatl-nōm-te-teūq (tE sālīyū), <i>thou likest me.</i>	qatl-nōmōtl-teūq (tE tlnēmōtl), <i>thou likest us.</i>
qatl-nūq-ña-teūq, <i>thou likest him, her.</i>	qatl-tlau-nūq-ña-teūq, <i>thou likest them.</i>
qatl-nūct' (tE), <i>you like him.</i>	qatl-nōmte-as, <i>he likes me.</i>
qatl-nōmōtl-as, <i>he likes us.</i>	qatl-nōmte-asēt, <i>they like me.</i>
qatl-nōmōtl-asēt, <i>they like us.</i>	qatl-nōmim, <i>he likes thee.</i>
qatl-nōmim-ēlap, <i>he likes you.</i>	qatl-nōmim (aiyawēt), <i>they like thee.</i>
qatl-nōmimēlap (aiyawēt), <i>they like you.</i>	

There is a certain interesting uniformity about these forms which is wanting in the other dialects examined; throughout they have the reflexive pronominal stem nōmōt, *self*, in common. The forms for the third person are also interesting. The particle nūq seen in them is not a pronominal element proper. It is the same determinative particle which plays so important a part in Sk'q'omic constructions to which I have previously called attention.

From the following there would appear to be another method of pronominal incorporation: but this is an irregular form.

kwedēm or kwenēm = *to see*.

kwenēçétein, <i>I see you.</i>	kwenēçeteūq, <i>you see me.</i>
kwenēçéteinēlap, <i>I see you (plural).</i>	kwenēçetcālap, <i>you see me (plural).</i>
kwenētcin t'ē, <i>I see him.</i>	kwékwenētcin, <i>I see them.</i>
kwenēsāsēt, <i>they saw me.</i>	kwenētōmoçes, <i>he saw me.</i>
kwenēsīm tE nūwil, <i>they saw thee.</i>	kwenēçus, <i>he saw thee.</i>
kwenēsīm tE nūwilap, <i>they saw you (plural).</i>	

Possessive or Adjectival Pronouns.

Of these the Siciatl employ several distinct forms; they also make distinction between the thing present and the thing absent, the commonest form is as follows:—

<i>Singular.</i>	<i>Plural.</i>
tE-n' man (object present), <i>my father.</i>	tE-ms' man (object present), <i>our father.</i>
tE-na man (object absent), <i>my father.</i>	tE-ms' man (object absent), <i>our father.</i>
tE man (object present), <i>thy father.</i>	tE man-Elap (object present), <i>your father.</i>
tE man (object absent), <i>thy father.</i>	tE man-Elap (object absent), <i>your father.</i>
tE man-s (object present), <i>his, her, father.</i>	tE man-ēt (object present), <i>their father.</i>
tE man-s (object absent), <i>his, her, father.</i>	tE man-ēt (object absent), <i>their father.</i>

The above are used exclusively with masculine objects. With feminine objects the following are employed:—

<i>Singular.</i>	<i>Plural.</i>
ts'E-n' tan (object present), <i>my mother.</i>	ts'E-ms' tan (object present), <i>our mother.</i>
tle-n' (object absent), <i>my mother.</i>	tle-ms' tan (object absent), <i>our mother.</i>
ts'E tan (object present), <i>thy mother.</i>	ts'E tan-Elap (object present), <i>your mother.</i>
kle tan (object absent), <i>thy mother.</i>	kle tan-Elap (object absent), <i>your mother.</i>
ts'E tan-s (object present), <i>his, her, mother.</i>	ts'E tan-ēt (object present), <i>their mother.</i>
tle tan-s (object absent), <i>his, her, mother.</i>	tle tan-ēt (object absent), <i>their mother.</i>

A simpler and more intimate form is as follows:—

<i>Singular.</i>	<i>Plural.</i>
nE-tán, <i>my mother.</i>	musnána-tan, <i>our mother.</i>
n-tán, <i>thy mother.</i>	n-tán-Elap, <i>your mother.</i>
tan-s, <i>his, her mother.</i>	tán-ēt, <i>their mother.</i>

This form is employed when the object is close to the possessor of it. Examples of its use will be found in the native texts below. As the demonstrative elements are wanting to it there is of course no distinction of gender with this form. It is the form most commonly used in answer to the question "Whose is this?"

The emphatic forms equivalent to the nE-swá or téuswä forms of the Halkōmēlem are as follows:—

*Singular.*tēn'sēnā stcédō (object present), *my*
*own dog.*tcēn'sēnā stcédō (object absent), *my*
*own dog.*tēs'nā stcédō (object present), *thy own*
*dog.*tcēsēnā stcédō (object absent), *thy own*
*dog.*tēs'na stcédōs (object present), *his, her*
*own dog.*tceēna stcédōs (object absent), *his, her*
*own dog.**Plural.*tēm'snānā stcédō (object present),
*our own dog.*tcēmānā stcédō (object absent),
*our own dog.*tēs'nānālap stcédō (object present),
*your own dog.*tcēs'nānālap stcédō (object absent),
*your own dog.*tēs'nānēt stcédō (object present),
*their own dog.*tceēs'nānēt stcédō (object absent),
their own dog.

This word stcédō may also be written stcēnō, the *d* being a permutation of *n*. I have, however, invariably employed the *d* because this sound so strongly predominates.

The particle *kwa* which plays so important a part in the Halkōmālem dialects is also seen in S'ciatl. It fills a subordinate place, however, in this tongue. It is found in pronominal forms and marks absence as in Halkōmélem, but is not used in quite the same way. I have not found any distinction between present and visible, and present but invisible, pronominal forms in the S'ciatl, as in the Halkōmélem. In the expression, is your father dead? *kwa* must always be used, thus: *kwa kwōi tē man?* Its function here is the same as in the other dialects. It marks the absence of the object, or rather, as the *tē* form does this, the absence of knowledge of the *locale* of the object spoken of. In S'ciatl the particle *kwō* is used in a temporal sense in a manner peculiar to that dialect, thus we say: *kwō kukelāsēlem, he is sick*, if the person referred to is in some other place. It is employed also in the following constructions: *kwō-tein kwātān tle siācin ā tē tātkwat tle stōlō, I left the pack on the bank of the river*; *kun kwō auk tē sēltēns, then "away" or "disappeared" all the food*. *Tē kwō kut tē ma, "Father is coming."* It is found also as a compound of *tlōm*, thus: *kwō-tlōm* in contradistinction to *tē-tlōm*.

*Substantive Possessive Pronouns.**Singular.*nēsēna, *mine.*usēna, *thine.*s'nas, sēnas, *his, hers.**Plural.*mēsēnāna, *ours.*us'nānelap, *yours*s'nanēt, *theirs**Possessive with Verbum Substantivum.**Singular.*nētl-tein-sēna, *it or this or that is mine.*nētl-tē-s'na " " " *thine.*nētl-tē-s'nas " " " *his, hers.*

nētl-teEm-s'nāna *it or this or that is ours.*
 nētl-teE-s'nāmElap „ „ „ *yours.*
 nētl-teE-s'nānēt „ „ „ *theirs.*

It is interesting to observe the reduplication of na to mark the plural in these and the other forms. There is no distinction between “inclusive” and “exclusive” forms in Siciatl.

A prepositional form is also used of the third person when the owner's name is mentioned. It is identical with that in the Halkōmēlēm; thus: s'na tla John steédō, *this is John's dog.*

Possession is also thus expressed in Siciatl: “*I have a horse,*” stékaiū teinsēna: “*you have a horse,*” stékaiū teesēna: “*he has a horse,*” stékaiū teesēnas, etc.

Interrogative Pronouns.

wat? *who?* wat-teñq? *who are you?* wat ei-tī neát tī? *who made this?*
 tñ-wat? *whose?* wat? *whose?* nētl wat tī? *whose is that?*
 stam? *what?* stam té-tlōm? *what is this?* stam teE sqatLs? *what do you want?*
 stam íya teE sqatLs? *what does he want?*
 kwíntea? *where?* kwíntea teE stékaiū? *where is your horse?*
 nétea? *which?* nétea teE tlamstan? *which is your house?*

Reflexive Pronouns.

nómōt, *self.*

tē-tein-sePE-nómōt, *I struck myself.*

This form is identical with that in the Sk'qómie. In Siciatl it is an essential constituent of passive verb forms and incorporative personal pronouns.

Indefinite Pronouns.

aū-wat, *anybody,* watásyE, *somebody.*

Demonstratives.

te, tē, tētlōm, tātlōm, *he, this, that;* tle, sē, sētlōm, tlátlōm, *she, this, that.*

The above are used principally with the third person, but not exclusively so. When the object is other than a person the following forms are usually employed:—

tī, *this;* tā, *that* (object little distance only from speaker).

ā tā, *that* (object farther off).

ā tā teūk, *that* (object very distant).

There are no distinct forms to mark the plural. When it is desired to use them in this sense the object suffers modification, thus: tī tlátlumstan, *these houses;* tā tlátlumstan, *those houses.*

Articles.

te (masculine), tle (feminine), the, a ; kwa, a.

The function of these can be gathered only from a study of the native texts. Consult also the writer's remarks on this head in the *4th Report Ethnological Survey of Canada*, 1902, *B.A.A.S.*

Numerals.

Síciatl abounds in class numerals. The simple absolute forms are as follows :—

1. pála.	5. c̣élateis.	9. tūqīūq.
2. temicín.	6. t'Équm̃.	10. ópen.
3. teátlas.	7. tsótcis.	11. ópen íta pála.
4. mōs.	8. teátcis.	12. ópen íta temicín.

The others follow in like manner :—

20. sámpca.	50. c̣ílatca.	90. tūwīeqaca.
21. sámpca íta pála.	60. t'Éqematsea.	100. tesáwite.
30. teádauca.	70. sótcisaca.	1000. ópen tesáwite.
40. mósatlca.	80. teátcisaca.	

Partitive Numerals.

suk', *half*.

There are in Síciatl no terms corresponding to "quarter" or "three-quarters," as in the Halkōmélen.

Class Numerals.

1 <i>man</i> , nitecáli (stōmic).	20 <i>men</i> , sam'ceáli or sabaceáli.
2 <i>men</i> , temicnáli (sténitōmic).	21 „ sam'ceáli íta nitecáli.
3 „ teac̣áli.	30 „ teadaucáli or teanaucáli.
4 „ mōsáli.	40 „ mōselcáli.
5 „ sēlatsáli.	50 „ sēlatscáli.
6 „ tuqabáli or teqamáli.	60 „ tuqabatscáli or teqam'tscáli.
7 „ sōtcisáli.	70 „ sōtcisacáli.
8 „ t'Éatcisáli.	80 „ t'Éatcisacáli.
9 „ tūqīqáli.	90 „ tūqīqacáli.
10 „ ópenáli or ópedáli.	100 „ tesawitecáli.
11 „ ópenáli íta nitecáli.	1000 „ ópen tesawitecáli.

	<i>Trees.</i>	<i>Houses.</i>	<i>Stones.</i>	<i>Hats.</i>
1	spá'ni ...	... naítcautq	... pálōls ...	... pālaiyéuk.
2	tēm'cidai ...	... sāmítq ...	... tēme'dōls ...	... tēmeidaiyéuk.
3	teáçasai ...	... teādautq	... teatlāsōls.	
4	mōsai ...	... mōsautq...	... mōsōls ...	... mōsaiyéuk.
5	célateai.			
10	ōpā dai ...	... ōpādautq	... ōpādōls ...	... ōpādaiyéuk.

	<i>Long round things such as fishing lines, etc.</i>	<i>Blankets, skins, clothing, etc.</i>	<i>Long things such as poles, logs, etc.</i>	<i>Round things.</i>
1	pālakwōm ...	... nateáwíça	... pālēwa ...	... pelekqkwíyūs.
2		... samíça ...	... tēmeidēwa ...	... tēmeidíyūs.
4		... mōsíça ...	... mōsēwa ...	... mōsfyūs.
10		... ōpādaufça	... ōpādēwa...	... ōpādfyūs.

Ordinals.

first, tlasēū, *second*, stetsít, or stesēt = "*next*," "*close to*," *third*, stetsít tlat = "*next again*." All after the second are expressed as the third, until the last which is āakwaítatōt, or āakwaítamōt.

Adverbial Numerals.

once, naítcauq.

twice, sáma or sába.

thrice, teáнауq.

four times, mōsatl.

five „ silātsatl.

six times, tēqematl.

seven „ tsótcēsatl.

eight „ teátcisatl.

nine „ túqiaqatl.

ten „ ōpenatl.

Distributives.

pápela, *one each*.

tétemicin, *two* „

teitcatlas, *three* „

mómis, *four* „

tsétslātcis, *five* „

t'éet'Equm, *six each*.

sóotcis, *seven* „

tētātcis, *eight* „

tētqíuq, *nine* „

óopan, *ten* „

tétsawite, *one hundred each*.

*Comparison of Adjectives.**Positive.*ēī, *good.**Superlative.*tōqait ēī, *best.*

Strictly speaking there are but two degrees of comparison of the adjective in S'ciatl as given above, but a kind of comparative is formed by using the superlative form with little stress. In other words the degree of excellence or its opposite is expressed rather by the voice than by the term. The longer the expression is drawn out the more superlative it becomes.

Verbs.

The inflection of the verb in S'ciatl is effected as in the other Salish dialects examined by means of affixes and auxiliary verbs. The aorist or indefinite past is formed by prefixing the particle tē. This corresponds to the ē of the Sk'q'omic and Halkōmēlem dialects. The regular past is formed by affixing to the verb stem the particle ōtl; the ētl of the other dialects. The future is expressed by the addition of the particle skwa. These are the principal tense signs in S'ciatl.

*Intransitive Verb.**Present Tense.**Singular.*kukelāsēlem-tein, *I am sick.*kukelāsēlem-teūq, *thou art sick.*kukelāsēlem, *he, she, is sick.**Plural.*kukelāsēlem-e't, *we are sick.*kukelāsēlem-teālap, *you are sick.*kukelāsēlem, *they are sick.**Aorist or Indefinite Tense.*

tē-tein-kukelāsēlem.

tē-teūq- ,,

tē-e't-kukelāsēlem.

tē-tealap- ,,

The English equivalent of this form is difficult to render. It can only be given by a circumlocution such as, I was and still am sick, etc.

*Past Tense.**Singular.*kukelāsēlem-ōtl-tein, *I have been sick.*,, ,, -teūq, *thou hast been sick.**Plural.*kukelāsēlem-ōtl-e't, *we have been sick.*,, -u-teālap, *you have been sick.**Future Tense.*kukelāsēlem-tein skwa, *I shall be sick.*,, -teūq skwa, *thou wilt be sick.*,, skwa, *he will be sick.*kukelāsēlem-e't skwa, *we shall be sick*,, -teālap skwa, *you will be sick.*,, -teālap skwa, *they will be sick.*

Conditional Forms.

we-kukelāsēlem-en,	<i>when or if I am sick.</i>
„ „ -auq,	<i>when or if thou art sick.</i>
„ „ -at,	<i>when or if we are sick.</i>
„ „ -ap,	<i>when or if you are sick.</i>

Dubitative Forms.

aiqāqōmela we-kelāsēlem-en,	<i>I may or perhaps I may be sick.</i>
„ „ „ -auq,	<i>thou mayest or perhaps thou mayest be sick.</i>
„ „ „ -at,	<i>we may or perhaps we may be sick.</i>
„ „ „ -ap,	<i>you may or perhaps you may be sick.</i>

Interrogative Forms and Replies.

kelāsēlem-ā-teūq ? *are you sick ?* tē-tein-kukelāsēlem, or shortly tē-tein, *I am.*
 kelāsēlem-ōtl-ā-teūq ? *have you been sick ?*
 kukelāsēlem-ōtl-tean, or shortly ōtl-tean, or tean-ōtl.

Negative Forms.

qā-tean kutl kukelāsēlem-an, *I am not sick.*
 qā-teat „ „ -at, *we are not sick.*
 qā nesqátlas kwens kelāsēlem, *I don't want to be sick.*

Periphrastic Forms.

çōtiwón-tein kwens kelāsēlem, *I think I am going to be sick*
 sūkewōn-tein we-kelāsēlem-an, *I am afraid I shall be sick.*

Transitive Verbs, Active Voice.

sépetut, *to strike.*

Present Tense.

<i>Singular.</i>	<i>Plural.</i>
sepēt-tean, <i>I strike.</i>	sepēt-teat, <i>we strike.</i>
„ -teauq, <i>thou strikest.</i>	„ -teap, <i>you strike.</i>
„ -as, <i>he, she, strikes.</i>	„ -asēt, <i>they strike.</i>

Present Perfect Responsive Tense.

tē-tein sépet-au, *I am striking.* tē-c't sepēt-at, *we are striking.*

The other persons follow regularly in like manner.

This tense is used in reply to question, "What are you doing?" and it is interesting to note that the auxiliary verb attracts the primary pronoun, while the verb takes the secondary. The same is seen in the following forms:—

Present Continuous Tense.

tē-tein sép'-nūq-en, *I am striking it.*
 tē-teūq sép'-nūq-auq, *thou art striking it.*
 nētl-tē sépē-nūq, *he is striking it.*

tē-e't sÉPE-nūQ-at, *we are striking it.*
tē-tcap sÉPE-nuQ-ap, *you are striking it.*
nētl tē sÉPE-nūQ, *they are striking it.*

Another form of this tense is : pālā-tein sés'pE-nūQ, etc., etc.

Past Continuous Tense.

sĕs'pĕ-nūq-tĕin, *I was striking it.*
 „ -tĕūq, *thou wast striking it.*
 „ „ *he was striking it.*
 „ -c't, *we were striking it.*
 „ -ap, *you were striking it.*

Post Perfect Continuous Tense of Remoter Action.

ses'pe-nuq-ōtl-tein, *I have or had been striking it.*
 " " -e't, *we* " " "

The other tenses follow regularly in like manner.

Past Perfect Continuous Tense of Recent Action.

ses'pet-ōtl-tean, *I have been striking it.*
 „ „ -teat, *we* „ „

The other tenses follow regularly in like manner.

Past Tense.

sÉPÉt-ōtl-tean, *I struck, or I have struck.*
sÉPÉt-ōtl-teat, *we struck, or we have struck.*

The other persons follow regularly in like manner.

Future Tense.

sépet-tean skwa, *I shall strike.*
 „ -teat skwa, *we shall strike.*

The other persons follow regularly in like manner.

My collections of native texts have not furnished me with any other form of the future than the above. There is no instance, I think, of this tense being formed by the verb "to go" as in other of the Salish dialects.

Imperative Mood.

The imperative inflection in Siciatl is -la or -Ela, thus :—

sep'tela! *strike!* sep't-teauq skwa! *strike you!*

The use of the future particle is interesting here.

sep't-an qēlat, *I will strike, or I am determined to strike.*

Other forms of the imperative are: *seṗ't!* *strike!* this form is employed when speaking to one person alone. When the command is given to several persons the following forms are used: *séṗet!* *seṗetíla!* *strike!*

Obligative Forms.

té-tein-sePE-nūQ-En, *I must strike it.*

*Negative Forms.**Present Tense.*

qá-tean sep't-an, *I strike not*; qá-teat sep't-at, *we strike not.*

The other persons follow regularly in like manner.

Past Tense.

q'ótl-tean sep't-an, *I did not strike*; q'ótl-teat sep't-at, *we did not strike.*

The other persons follow regularly in like manner.

Future Tense.

qá-tean-skwa sep't-an, *I shall not strike*; qá-teat-skwa sep't-at, *we shall not strike.*

Imperative.

qá-teauq séSPET-auq ! *don't strike it !*

qá-teauq séPE'nōmc-auq, *don't strike me.*

qá-teat ketl séPET-at, *don't let us strike it.*

qá-la séSPÉçau, *don't strike me.*

qā-tauq séPE-nūQ-auq, *don't you strike it.*

In these negative forms it is interesting to note that the negative attracts the principal pronoun, the verb taking the secondary form. In the fourth sentence the negative takes the imperative inflection, la.

Miscellaneous Forms.

qā-tean ketl sePE-nūQ-an, *I will not strike it.*

k'lōm nētl-ā-wā sePE-nūQ-an, *I haven't yet struck it.*

Conditional Forms.

sés'pet'-tean, *if I strike.*

sés'pet'-teat, *if we strike.*

The other persons follow in like manner.

kwens tē-we-tl séPET', *when I strike or struck it.*

kwōms „ séSEPET', *when we „ „*

Optative Forms.

nesqatl kwens séPET', *I wish I could, or I should like, to strike it.*

musqatl kwōms séSEPET', *we wish we could, or we should like it.*

Interrogative Forms and Replies.

tā sePETas ? *did he strike ?* t'ē sePETas, *he struck it.*

tā-teūq-hā-sePET ? *did you strike it ?* tē-tein, *I did.*

sePET-ā-c't ? *did we strike it ?* tē-c't, *we did.*

The interrogative sign is ā or hā, the same as in the Kwántlen.

Iterative Forms.

tē-tcin(E)wa-tl-sés'pet-an, *I am repeatedly striking it.*
 tē-c't-wa-tl-sés'pet-at, *we are repeatedly striking it.*
 pála sés'petas, *he is striking it all the time.*
 ses'pet-anq, *keep on striking* : ses'pet-teap, *keep on striking* (plural).

Deprecative Form.

tsēqēmēts qā-teanuq sés'pet-anq, *please don't strike it.*

Reciprocal Forms.

sépetautl, *we struck each other.*
 sâpátela! *strike one another!*

Infinitives.

sépetas, *to strike* ; tē-sépetas : *to have struck.*

Participles.

sés'petas, *striking* : sepét', *struck.*

Passive Voice.

sep', *struck.*

Present Perfect of Accidental Action.

tē sepenómálem, *I am struck* : tē sepehnómōlem, *we are struck.*

Present Perfect of Purposive Action.

tē sepeçálem, *I am struck.*

Past Perfect of Accidental Action.

sep'nómálem-ōtl, *I have been struck.*
 té-tcin-sep', *I have been struck, or I have struck myself.*

Conditional Form.

k's tē sepeçálem, *If I am struck.*

Reflexive Forms.

té-tcin sépenómōt, *I strike myself.*
 sepenómōt-ōtl-tcin, *I have struck myself.*

A secondary form of the present perfect is as follows: tē-tcin-sepelt, *I am struck* (with a stick); tē-c't-sepelt, *we are struck* (with a stick).

Miscellaneous Texts.

I struck you, tētcin sepenómī (in answer to question "did you strike me?").
it is going to rain, kwō-kutl teitl (the particle kwō here marks the absence of the rain).

he struck me, tē sépenómcas.

it is John's dog, snā tla John teédō or teénō.

we have some horses, stéakaiñ teimsnána.

my dog is white, kwesém teen's teédō.

come with me, mēla kumét mēç.

bring me the horse, méstwēla tē stéakaiñ.

give me the horse, yáçēla ā tē stéakaiñ.

it is cloudy, tē sankwētlelt.

are you hungry? kwakwai-ā-teñq? I am hungry, kwakwai-tean.

are you cold? teñcem-ā-teñq? I am cold, teñcem-tean.

did you shoot a deer? qāa-teñq tōsōt tē hōpñt?

it is John, nētl ā tē John.

it is Mary, nētl ā tē Māli.

he said I was a bad man, sōsōt mai tein-kwā stōmic.

when you come in shut the door, wē-kwutlauq umastūq tek'et tē cantl.

I ought to drink, kōkō-tean skwa.

he stole my horse, kwōtēlotl utēu stéakaiñ.

he stole your horse, kwōtēlotl utē stéakaiñ.

it is raining, tē-wētl-teñcitl.

if it rains I shall not go, wē teñtetlas qā-tean skwa sō-an.

I live here, nī tean ā tī (in answer to question).

I live there, kwō tein nē ā tā (in answer to question).

I am a Siciatl, eñcatl-tein, or sñcatl-tein.

I am hunting, yñyñloçōt-tein (in answer to question "what are you doing?").

a canoe maker, hai-hai.

a basket maker, nōhōpālīte (from hōp, "to pierce").

a stone, qaiēls.

is it a stone? qaiēls-ā?

is that the stone? (pointing at object) qaiēls tá-tlōm?

this is the stone, qaiēls té-tlōm.

which stone? kwintea tē qaiēls?

is that a stone? qaiēls-ā tá-tlōm?

what kind of a stone? stam teáq qaiēls?

is that a black stone? kwesém tā-tlōm qaiēls?

one dog, teédō, stéedō, or teénō.

two dogs, teéd-teedō, stéed-teédo (or -nō; n and d are interchangeable).

no dogs, qāk't teédō.

any dogs, tē aukq teédam.

many dogs, keq teédam.

some dogs, qā keqas teédam, ad litt., "not a lot of dogs."

few dogs, qēqaden, or qēqanēd teédam.

right ear, aiyñlbaiedá or aiyñlmaiená.

left ear, sēkwaiedá or sēkwaiená.

both ears, kwólkwoladá or -ná.

right eye, aiyñlbalōs or aiyñlmalōs.

- left eye*, sĕkālōs.
both eyes, kĕlkĕlōm.
right hand, aiyŭlbōiya or -mōiya.
left hand, sĕkōiya.
both hands, teiltcālic.
a good dog, ēi steédo (or -nō).
my back is sore, qus tĕn élĕtein.
your back is bad, mai tĕ élĕtein (singular).
his back is bad, mai élĕteins.
our back is bad, mai tems élĕtein.
your back is bad, mai élĕtein-elap.
this, tī, *this house*, tī tlúmstan.
that, tā, *that house*, tā tlúmstan.
these houses, tī tlátlumstan, *those houses*, tā tlátlumstan.
I want a horse, nesqátleis stéakaiŭ.
I am thirsty, kōkamtein.
I want some water, nesqátleis éwuç.
I want some meat, nesqátleis slĕuk.
I burnt it, kwō-tein kwásatĕn.
I burnt it all up, kwō-k'átŭq.
I burnt my hand, kwāsawōiya-tein.
I am burnt, tē-tein k'átŭq.
the moon will rise soon, tĕ cálcūl sóa éna.
he will come soon, qāqōqas kum kwutL éna.
I am hurt, tē-tein ēçau.
that is your horse, áseña stéakaiŭ.
I must go soon, sōwatein sō.
can you swim? qōāteŭq qākelĕmanq?
who made this? wat-ēi tī neát?
I made it, sálīŭ or sályŭ tī neát.
he has killed my dog, tē kwōyŭntas tĕn steédō.
he killed it, tē kwōyŭntas (object near) tē cinteō (object far off).
once he came to my house, naiteauq kwutL ā tĕn tlúmstan.
I will come, kwutL-tean skwa.
often he came to my house, palát kwokwutL ā tĕn tlúmstan.
he is laughing, qáqīyam.
he is crying, qáqawōm.
who is that? wat tátlōm.
it is Mary, nĕtl se Málī. *it is John*, nĕtl tĕe John.
give me my hat, méstŭq tĕn siákōp.
make up the fire! tĕmīakōpla!
will you come with me? kwutL-ā-teŭq kwa kumét tĕ meç?
it is dark, k'híkōm. *it is cold*, tōqaiteum.

it is snowing, tēwutl kwókwōmai.
is your father dead? kwa kwōi tee man?
is your mother dead? kwa kwōi kle tan?
are you coming? kwutLateūq kwāhā?
he lives with me, skatlsēt tla sáliyū.
I saw the dog, kwō-tein kwedéten steédō.
the moon is bright, te cálcál steqaít kailt'.
this house is good, tē tlumstan ēi.
this is a good house, tlátléū ēi, or steqwaít ēi, tlumstan.
one tree, palai (sīya).
two trees, témicidai.
a small tree, qōcāi.
a large tree, tīai.
many trees, kéqai.
no trees, qāk't sīya.
few trees, qéqanēu sīya.
any tree, aukq sīya.
all trees, aukq sīya.

Prepositional Phrases.

on the beach, ā te teau.
near the house, stesaít ā te tlumstan.
in bed, ā te áçelite.
on a stone, ā te qaíels.
in the bar, ā te kwákwa.
in the sky, ā te tsók'.
inside the house, ástq ā te tlumstan.
in the canoe, úlalōtl ā te snúkqītl. go in, sōótlitō.

VOCABULARY.

Corporeal Terms.

<i>head, sk'úkum.</i>	<i>hair of animals, mákēn.</i>
<i>face, meósten.</i>	<i>tooth, yínis.</i>
<i>crown of the head, sálālcuk', kntlkwat.</i>	<i>tongue, téukças.</i>
<i>side of the head, tátaíyas.</i>	<i>palate, kwátemkain.</i>
<i>back of the head, sálhēteep or sáldēteep.</i>	<i>gums, tlēakwóldis (or -nis).</i>
<i>forehead, élsen.</i>	<i>nose, múksen.</i>
<i>cheek, sálakwóda (or -na).</i>	<i>septum of nose, skwéuk'.</i>
<i>jaw, kwokaíek.</i>	<i>ear, k'woláda (or -na).</i>
<i>skull, skwóthōs or (qōs).</i>	<i>lobe of the ear, slipóíada (or -na).</i>
<i>hair, mákēn.</i>	<i>eye, kélōm.</i>
<i>beard, kwópōçin.</i>	<i>cyc-lashes, tléptēn.</i>
<i>hair of the body, skwópeus.</i>	<i>eyebrows, çāçóben.</i>

pupil of the eye, kulmīqāl̄wos.
mouth, ǵóqin.

N.B.—According to my informants there is no distinction between upper and lower lips, no terms existing in *Síciatl* for “lips.”

throat, tsáltlas.

neck, tēwēda (or -na).

breast, sélēdus (or -nus).

teat, skem.

milk of the breast, skem.

back, élētein.

side, kwatámēlōm.

loins, wōk-télete (or -nete).

stomach, qaiyum.

arm, tātúya.

shoulder, sáláqen.

spine, naíwa.

hand, tcálic.

finger, quléakwōíya.

finger-nail, kúpaiakwōíyatēn.

thumb, klākēakwōíya = eldest finger.

1st finger, klakhōpōíyáli = “the pointer.”

2nd finger, ts’aibīakwōíya = “the strongest.”

3rd finger, skaíekwīakwōíya = “next strongest.”

little finger, skítēakwōíya = “last one.”

elbow, kwomqulaqen.

thigh, saldētēálep.

leg, sēautēin.

knee, kwōmuq.

foot, yécin.

sole of foot, pēkálein.

toes, skwaíēakwōícin.

toe-nail, kupaíakwōíctēn.

bone, ean.

skin, sqóbelele.

heart, s’lēkwēdas (or -nas).

blood, skaitl.

lungs, sqúsep.

bowels, kaíaq.

belly, túk-wilas.

spinal-cord, smačáliaken, tem sqáuha.

brain, smačáliaken.

liver, pákpuk.

sinew, tlées.

muscle, tinte.

claw, paw, póqcin.

fat, qus.

rib, líaq, laúaq.

tail, sópadete (or -nete).

Terms of the Principal Animals known to the Síciatl.

horse, stéakaiū.

dog, stēdō (or -nō).

bear (black), stēitūon.

„ (*grizzly*), maiyq.

deer, hópīt.

elk, kaiēte.

wolf, wōkwēdátēn.

beaver, skémētl.

mountain-goat, sqaitlai.

raccoon, mēlalūs.

lynx, móliq.

wild-cat, wáláksia.

mountain-lion, skúkwākūm.

otter, sk’áatl.

rabbit, sóspīt.

weasel, pipkatltcaíac.

skunk, spálas.

bat, pácpágebak.

chip-monk, qaiēpétein.

squirrel, skwōíya.

crane, pákwaiyus.

hawk, kakakawénūq.

fish-hawk, tsēúqtsēúq.

woodpecker, sláluk.

„ tétlate.

rat, skwākóbin.

mouse, kwátēn.
flea, matcōsēla.
louse, mētein.
goose (black), qa.
 (white), klākwanun.
duck (mallard), tēnuks.
loon, skákaiēm.
owl, skaiaKENēk.
eagle, kraikq.
jay (blue), skáckac.
robin, skwēctuk't.
kingfisher, kwákwolē.
pigeon, hámō.
humming-bird, stōstōs.
swan, hōKEN.
martin, spēELōs.
wren, stēmtēm.
snake, ōtlkai.
toad, wiqlqāliāq.
frog, hōham.
lizard, sēskwatl.
ant, ābāqiyū.
worm, sēsKQ.
wasp, māmālawēōstūq.
housefly, qāqaiyō.
crow, skēkak.
grouse, hōmHōm.
salmon (generic), steālistēn.
 (spring), yōmute.
 (coboe), kwōmaieqa.
 (dog), sēanūq.
 (steel-head), skaiūq.
 (sock eye), sūkai.
 (humpback), hānōn.

trout, skaikōwiq.
cod (rock), tsúckhō.
 (red), tōktōk.
 (tom), saukeelēuq.
star-fish, kwēitlein.
cockle, s'illēlōm.
sea-eggs, āmtēn.
whale, kwēnīs.
halibut, pētāleda (or -na) etātqa.
swallow, spēuq.
bee, māmālwē.
butterfly, kēlāla.
grasshopper, kaiek'wātqum.
spider, māk'wēqa.
mosquito, sētcōs.
gull, kwākwī.
raven, skwātō, kwētō.
porpoise, kwōdōt' (or -nōt').
sturgeon, skwāwite.
oolican ("candle-fish"), swéawā.
flounder, qēlaqēn.
herring, slāwat'.
smelts, steākūm.
oyster, klūqklūq.
mussel, tlanakum.
crab, qaiek'.
eel, sābaqēm or sāmaqēm.
dog-fish, kwāte.
clam (generic), s'ōqkō.
 (large kind), smeçai.
 (medium size), sk'āi.
 (small kind), skwēçai.
scal, āsq.

Terms of Consanguinity and Affinity.

daughter } mēna { nē mēna, *my son*. When addressed by parents, called tēt =
 "lad."
son } tlen mēna, *my daughter*. When addressed by parents, called
 tlē = "lass."

family, offspring, tūlqīqel or tūikwel.

mother, tau, when spoken of. When addressed by children, ta.

father, mān, " " " " " " mā.

- grandfather* } *séla*. When addressed by grandchildren they are called, *yáha*.
grandmother }
great-grandfather } *teámēuk*. When spoken of collectively the suffix -TEN is
great-grandmother } added, thus: *teámēuk·TEN*.
great-great-grandfather } *haúqēyuk*. This term also takes the collective suffix
great-great-grandmother } -TEN.
great-great-great-grandfather } *tsúpīyuk*. Add suffix -TEN for collective form.
great-great-great-grandmother }
great-great-great-great-grandfather } *tópīyuk* (add -TEN) as above.
great-great-great-great-grandmother }
grand-son } *émaç* or *émats*.
grand-daughter }
grand-parents, *séla·TEN* (coll.); *grand-children*, *ématstEN* (coll.).
mother's brother } *teāp'ts*. *mother's sister* } *teāp'ts*.
father's brother } *teāp'ts*. *father's sister* }
eldest brother } *teōtet*. *youngest brother* } *skaíEq*.
eldest sister } *teōtet*. *youngest sister* }
eldest cousin } *teōtet*. *youngest cousin* }

The suffix -TEN may be added to all these terms

- elder of two brothers or sisters*, *tlēwēt*.
younger of two brothers or sisters, *kútī*.
youngest of many brothers and sisters, *kéektī*.
sister (by courtesy), *ális*.
brother's } *child*, *séliuH*; *nephews and nieces*, *séliuHTEN* (coll.).
sister's }

If the immediate relative be dead *otl* must be added; thus, *séliuu·ōtl*. This term is always employed when speaking of the dead, the ancients or the ancient time. It is probably the same particle as marks the "past" tense of verbs.

eldest child, *tlēwēt*, *teintl*, *teēteintl*.

second child, *kútī*.

All others termed collectively, *kekáktē*.

last or youngest child, *kéektatl*.

- father-in-law* } *swénEM*. *son-in-law* } *teūwétaç*.
mother-in-law } *swénEM*. *daughter-in-law* }
step-father, *mā·nālaicin*. *step-son* } *mēn'élqitq*.
step-mother, *tā·nālaicin*. *step-daughter* }
father's brother's } *wife*, *tā·nālaicin*. *father's sister's* } *husband*, *mā·nālaicin*.
mother's brother's } *wife*, *tā·nālaicin*. *mother's sister's* }
wife's } *brothers, sisters, cousins*, *neqteūmaic·TEN* (coll.).
husband's } *relations* (taken collectively), *neqwénEM·TEN*.
wife's }
husband's }

General Glossary of the Common Words in Siciatl.

able, etcalém.

I am able, etcalém-tein.

above, kúatam.

afternoon, yelaú tekúkq.

again, tlal.

aid, help, kwinámq.

I will help you, kwinamqsetcin skwa.

air, breath, spáls.

alder-tree (alnus rubra), qeqeqsai.

all, ankq.

always, pálát.

he is always hunting, tē pálát teátcáte tlem.

ancients, people of long ago, tómosōtl.

and, ée, íta.

anger, to, taiyākemítem.

angry, taiyek'.

animal (generic), títatculmīūq.

answer, reply, kwāl.

anybody; au-wāt.

arise, get up, kwōéc, kwáféc.

arise, spring up (as a storm), tēlate'.

arrow, haiyaiten.

arrive at, or come to, tēmtlált, tesmēt.

ashamed, tlañil or sañil.

ashes (hot), kwās, kwailécāp.

ashes (cold), teñbem or teñmem.

ask, to, wálut.

I will ask him, wálut-tein-skwa.

back (to come or return back), yélcēn.

he went back, tē sō yélcēn.

bad, mai.

bail, to, stlókotsot.

let him bail, nétlwela stlókotsot.

bailer (instrument), tlókómin.

bait, skwía.

bake, kwolác.

bark, to, wōwóm.

bark (of tree), p'elán.

*basket (used principally for berries),
spíteū.*

*basket (used principally for clothes),
kátcā.*

*basket (used principally for roots, etc.),
láqai.*

bay, āçeleť.

beach, tcáu.

on the beach, ā te tcáu.

*let us go down to the beach, wē sō ā te
tcáu.*

beat, to (with stick), súpetet.

*beat, to (with the hands), supetet ā te
teálie.*

beat, to (with a stone), suk'et ā te qaiels.

beautiful, aiýúbic.

bed, láas or látl.

be fool, to (anyone), k'āk'elnahtas.

become or get angry, títaiyak'.

below, down, ukqē, qutluk, tlup.

below (under), klēpedéť or klēpenéť.

belt, k'ait'.

bench, chair, sukwenátetēn.

bend, to, t'óyūet, humkwét.

I bent it, té-tein-humkwátēn.

you bent it, nūwil-tē-humkwet.

be quick (to), káiyē.

berry (generic), skwolóba or skwolónua.

bid, command, to, ótlōtēn.

big, large, immense, tī.

billow, wave, yūlak.

bird (generic), skwēakwelkwālác.

bite, to, qutlt'.

black, kwōsēm.

blackberry, swōkwatl.

*blanket (Hudson's Bay), pek' kwōkw't
(white).*

*blanket (Hudson's Bay), kwum mōk't
(red).*

blind, t'ápōs.

blister (a), spóya.

blister, to, póya.

my hand is blistered, té-tein-póya.

blood, skwētl.
blow, to, pōt.
blow it! pot-teuq; ad. litt., *blow-you*.
blunt, mainis.
boil (on the body), sēben.
boil, to, kwólstan.
the pot is boiling, mätlōkwóin tē kwólstan.
the water is boiling, tāwutl māsuk tē séwotl.
bone, cau.
borer (instrument), kwēsébim or kwēsémim.
I bore, kwēsē-tein.
both, s'kásait.
we will both go, s'kásait kwums sō.
let them both go, sōs twelat.
bottle (of glass), lamáli.
bottle (kelp bulb), pēáltēis.
bottle (fish sound), kwop't tē lauf.
bottom, qúsuk; tluq.
bow, sluk' or sluk'.
box, kwákwa.
boy (small), stōtótēmic méman.
boy (youth), swáwolōs.
branch, sáliya.
break, to, qutst.
 „ „ (*into pieces*), qwatsau.
bridge, haicin.
bright, dazzling, kwíyfm.
bring, to, kwutstuq.
I will bring it, kwutstuq-tean skwa.
broad, wide, pēk'.
brush (a), pēqulhētēn.
bundle, kētálēte.
bush (small), sáliya.
 „ (*large*), saldatefya or salnatefya.
by, on, nī.
carry, to, yāc't.
catch, kwídat or kwínat.
cane, stúkēn.
cedar-tree (thuya gigantea), túqēmai.
change, transform, tūq or tōq.

chew, tsaám.
chief, hēwus.
chiefs, hāwēwus.
chief (war), skaíeq.
child, méman.
children, muméman.
chip, klumén.
chipmunk, sqaikpétein.
choke, to, pētsklált.
chop, to, k'lemúm.
chop or fell a tree, Hétsnate.
clamber, to, tēclēsōt.
cloud, sámuktl.
coffin-box, núákwa, qek'um.
cold, teim.
comb, ēkōsem.
come, to, ainé, mē.
come, arrive to, kwutL.
command, bid, qáet.
completed, finished, hóis.
continue, repeat, tlálet.
cook, to, k'wel.
corpse, smaúkwa.
country, land, swíya.
crabapple-tree, kwéhópai.
crooked, bent, skwósēt.
cross-eyed, çéçisōi.
cry, to, qáuēn.
cry out with pain, skwinēt.
cut, to, sitewât, tēet.
cut into pieces, kwōqt.
daily, auksélt.
dance, to, kwayiēlic.
daneer, a, skwaíakwayiēlic.
dangle, to, sáliakaim.
damp, kelkel.
dark, tlúk'wom.
dawn, kwíakwī.
day, k'ēlt.
dead, k'ói.
declare, say, to, çóçōt or sósōt.
deep, k'lip.
deer, ópīt or hópīt.

<i>deer-hide</i> , tlánauk.	<i>I file</i> , yēyekamatein.
<i>desire, wish, to</i> , sqats or qatl.	<i>file, to</i> , yēyekama.
<i>die to</i> , kwōi.	<i>fill, to</i> , litcac.
<i>dig, to</i> , kwenat.	<i>fill it !</i> litcacela !
<i>dirty</i> , wíyam.	<i>find, to</i> , sókten.
<i>disbelieve</i> , qōqwaiaqátēm.	<i>I found it</i> , tē-tein-sókten.
<i>discuss, to</i> , sōtīwán.	<i>finish, complete, to</i> , hóit.
<i>dish</i> , k'wäst.	<i>finished, done</i> , hóis.
<i>dislike, hate, to</i> , mais.	<i>fire</i> , teiteim.
<i>I dislike you</i> , mais-tōmī-tein.	<i>fire-drill</i> , skwétsakōp.
<i>distress, to</i> , qetliti.	<i>fire-place</i> , teiteim-máli
<i>dire, to</i> , nekúm.	<i>fire-wood</i> , skwaíuk.
<i>diver, a</i> , snúkēmukum.	<i>fir</i> , peláulai or pelánai.
<i>do, perform, to</i> , stēqūas.	<i>fish</i> , s'tcálēten.
<i>done, finished</i> , hóis.	<i>fisher, a</i> , s'tcaltálēten.
<i>door</i> , tūkten.	<i>fish-bone</i> , Hauíwa.
<i>down (of birds)</i> , stónate.	<i>flame</i> , wátuk.
<i>dream, to</i> , utētōt.	<i>flesh</i> , sléuk.
<i>dream, a</i> , sutētōt.	<i>float, to</i> , petléc
<i>drip, to</i> , sātēq.	<i>flood</i> , pēuq.
<i>drop or fall, to (of person)</i> , pelpélem.	<i>flower</i> , skwásūm.
" " <i>(of thing)</i> , pélem.	<i>fog</i> , tsemsaukwolam.
<i>drown, to</i> , mel.	<i>food</i> , sétlten.
<i>he will be drowned</i> , melas skwa.	<i>foretell or prophecy, to</i> , teqwonéqōs.
<i>dwelling-place, home</i> , úlawēm.	<i>friend</i> , siaiya.
<i>drum</i> , menátsi.	<i>freeze, to</i> , teinteiman.
<i>dust, dirt</i> , swíya.	<i>fresh, sweet</i> , haus.
<i>earth, land</i> , swíya.	<i>gamble, to</i> , kwák-kwelt.
<i>earthquake</i> , súkwōm te swíya.	<i>get into (canoe, etc.)</i> , ólōtl, ólōq, ólōs.
<i>eat, to</i> , étlten.	<i>ghost</i> , syqáñ.
<i>evening</i> , nánat.	<i>girl</i> , tlitladai or tlitlánai.
<i>everything</i> , tet-aukq-stam.	<i>girls</i> , tlitlintlánai.
<i>European or white man</i> , qālétēn.	<i>give, to</i> , yat.
<i>examine, to</i> , kwetēt.	<i>give it !</i> yatela !
<i>exceedingly, very</i> , stoqwét.	<i>glad, merry</i> , k'wíck-wie, kwáckwie.
<i>extraordinary</i> , patlpesét or patlpetlét.	<i>glove</i> , tlókwatei.
<i>far</i> , tcūk.	<i>go, to</i> , sō.
<i>fat</i> , qōs.	<i>good, beautiful, fine</i> , éi.
<i>feast, to</i> , tlaácin.	<i>gooseberry</i> , stámōq.
<i>feather</i> , cimel.	<i>grass</i> , skwósits.
<i>feel, to</i> , támat.	<i>graveyard</i> , smukēmúkwa.
<i>fight, to</i> , qailēq.	<i>great</i> , steqwét ti.
<i>file, a</i> , yúkamin.	<i>greedy</i> , skúduh or skúnuh

green, klusém.
grind, sharpen, to, téekenís.
groan, to, ānēhét.
grow, to (of things), pepápā.
 „ *(of man)*, tlótlótl.
group (of people), nōkwálmīūq.
guide, to, säyúsels.
 „ *a, säsäyúsels or nuks-säyúsels.*
gum, pitch, kwelél or kwelēq.
hail, tselócin.
it's hailing, tsetselócin.
handsome, pretty, saiyúbic, aiyúbic.
hang down, depend, pélem.
hard, k'luk'.
hark, hear, to, kánam.
hat, siyákōp.
hats, sīsiyákōp.
hate, dislike, to, mais.
heal, cure, to, laçmá.
heaven or skyland, kwátēm.
help, to, kwinamēn.
help him ! kwinamet-teūq.
he, him, tē té-tloms.
hemlock-tree, kwilai.
hiecough, to, hámēk'.
 „ *a, cámek'.*
hide, to (person), kwálēmōt.
 „ *(things)*, kwálic.
hiding-place, kwáltēn.
hill, skūmēt.
him, tē tenitl.
his, sna (when person present).
 „ *snas (when person absent).*
hold, to, klālat.
hold it ! klālátēla !
hole, slepēóq.
hook, to, kōiyōk.
home, améwit, yóa, yū, amēnt, úlawēm.
home-sick, yíám.
hop, jump, to, wétēm.
horn, wudaú or wunaú.
hot, kwās.
house, tlumstan, úlawēm.

houses, tlátlumstan.
house (small), tlétlumstan.
hunger, skwái, skwói.
hungry, kwákái.
hunt, to (large game), tcátlem, tcátetlem.
 „ *(small game)*, hailéek.
hurry, to, tsátsaiyeq.
husband, skwákuts.
I, me, tē sályū or sályū.
ice, spēū.
island, kwétsa.
Indian, skálmīūq, kálmīūq.
infant, skákelatl.
inspect, examine, to, kwetét.
inside (of house), ástūq.
instructions, sqūnāl.
interpret, to, kwékwētlkēn.
interpreter, nūks-kwékwētlkēn.
is, are, nētl.
itch, tciēm.
invite, to, ōt or óet.
jump, to, qétēm.
keep, to, nēstq.
kettle, kwelístēn.
kind, good, éi.
knife (small), tlát'tetēn.
 „ *(large)*, tlátetēn.
 „ *(pocket)*, qéōqs'.
knock, to (at a door), sukacaút.
knock or strike, to, súk'nt.
know, to (intuitively), tēqwánōm.
 „ *tēqnēq.*
ladder, tek'esót-tēn.
lake, silátl.
lame, sqótsenatē.
land, swíya (when spoken of on the
 water it is called tlalt).
language, kwáltēn.
large, big, tī.
laugh, to, qaiēm.
laughing, qāqīēm.
lazy, óōmat.
lazy person, sóōmat.

leak, to, kúkelem.

leaf, sália.

lean, sléakēt.

leap (as a salmon in water), mák'em.

learning, instruction, stéucam.

learned, stútēuc.

leather, citetcai.

leave, go, tsō or sō; sōla! go! sō-tecin,

I am going.

lend, to, kwēbilis or kwēmilis.

liar, éwon, qeqéwon.

lice, metcín.

lick, to, tsémēt.

lie, to, qaiqāwoneM.

lie dead, to, skóiyēt.

lie down, to, s'aqaiç.

life, swáyi.

lift up, to, teēt.

light (opp. heavy), qíeqā.

„ (opp. *dark*), k'ēlt or k'áilt.

„ (of *moon*), cált.

„ (of *torch*), kwéyēm.

lightning, pāpeléeq.

like as, similar to, swēnám.

line, qélem or qailem.

little, tsótsi.

live, to, nī.

I live, nī-tecin.

liver, pōkpok.

log (in the forest), síya.

„ (in the *water*), kwétlai.

logs (in the forest), síyam.

„ *jam of*, pētsēt.

lonely, salsiluk.

long, klāk't.

look at, investigate, to, kwetas.

„ *for, search, to*, sélēt.

lose, to, qaqau.

loose, kaiaikaiya.

loud, témēsōt.

love, to, sqat.

lover, swátela.

he is my lover, nētl nē-swátela.

lump, skuméq.

lungs, tlāk'wamáli.

man, stōmic.

many, keq.

maid, swáwelōs tlánai.

maple, k'úmōlai.

marrow, nipcin.

make, to, nēát.

„ *a fire*, teīmīekwōp.

make whole, restore, to, tluk'wamát.

marry, to, swākác.

married woman, swākáts.

„ *man*, siyakséū.

mark, to, húlem.

mask, sqoioqai.

mat (for beds), kl'wai.

„ (for *food*), sēlósēten.

me, sályū.

meat, sléukq.

medicine, stēlmēuh.

meet, to, aiakwōst.

melt, to, yauq.

men, stēmtōmic.

mend, to, lāsmát.

message, shwam or sqam.

midnight, nícic.

mind, kwálēwon.

mid-day, kaúkūh.

mine, tsēna.

mistake, nátcin.

mix, to, nēlit.

mock, to, tatāmekén.

moccasin, stlúkcín.

moon, cálcäl.

morning, kwékwi.

morning-star, kwékwi-kwósēn.

mountain, smánēt, skwétlai.

morsel, bit, tūyēt.

move, to, yūalōm.

„ *it!* yūalōtēla!

„ *to (from place to place)*, yūalósōt.

much, many, keq.

mud, tsētsēek.

murder, to, kwōyiluk.
murderer, kwōkwōyfluk, kwōkwaiyluk,
 kwōkwaīmaç. (The last two terms
 are employed when more than one
 person has been murdered.)
naked, sleuwétša.
name, skwíc.
narrow, tséatE.
near, stEsét, tetsét.
needle, k'Enaíyū.
night, nāt.
no, qā.
noise, qálōkōm.
none, qāuk't'.
noon, kaúkūh.
not, qāuk't'.
now, teitūā, tcat.
nut, k'upaútl.
of or belonging to, tlE.
offer, to, yātóyāt.
offer it! yatóyatEla!
oil, sqes.
old, k'lákatl, stōtÉlEmit.
old man or woman, qāmēmanEs.
on, by, nī or nē.
orphan, wānwānēm.
outside (of a thing), āstlkām.
 „ (of a house), āstlk'.
out, tluk.
owe, to, skwēmElas.
pack, to, yactem.
 „ a, siyacin.
paddle, sk'úmōl.
pail, tlōkōmin.
pain, swoét.
paint, yútlEmēm.
 „ to, yōyótl.
parents, klāqklāq.
pass, to, yflau.
path, trail, cautl.
paw, spákin.
peel or skin, to (roots, etc.), tlōpīyóst.
 „ to (bark from tree), slukwéyüst.

peep, to (through a hole), teilakwálōsem.
 „ (from behind tree, etc.), wēlEm.
people, tE skálaumiūq.
perhaps, éiqāwōmEla.
pipe, patlum-máli = “smoke-place.”
pipe-clay, stúauk'.
pitch, gum, kwúlētl.
pierce, to, hōp.
place or put in water, to, puksát.
play, to, kāksēm.
he's playing, kākāausēm.
plate, kwákwetlt (dim. of kwātlt, dish).
point (of thing), ēiyalín.
 „ saliyuk'.
 „ at, to, hópEm.
 „ it out! hópEt.
poison, tsuqtEm = “rattlesnake.”
poor, needy, séqēEm, naúdō.
portrait, skélōs.
potlatch, kleénuk.
power (physical), saiyim.
prepare, make ready (food), nEúmtEm.
presently, in a little while, qāqōqEs.
prick, to, súkqōm.
push, to, yótsEm.
 „ it, yótsōt.
put, to, kwāts.
put in the mouth (as a bit), yātkáit.
put in the fire to cook, hēwēt.
put in the mouth, skómōts.
quarrel, to, kwālmētaútl.
quiet, calm, tsósōm.
race, yētl.
rain, to, teitl.
rain-storm, steitl or etcitl.
rainbow, sátcē.
raspberry (black), sk'óma.
 „ (“red-cap”), saíūq.
 „ (salmon-berry), k'wéEk'wel.
raw, qēts.
ready, hóiya.
red, kwEmēm.
red-paint, tEmtl.

red-hot, qaihōls.

reflection (in water), māmākīō.

regard, to, nēétēm.

remember, to, hākwāt.

reply, to, kwāl.

repeat, continue, to, tlálet.

rest, to, kwāneusem.

restore, make whole, to, tluk'wamát.

return, yilicín.

rich, wealthy, hēwes.

ring, steléte = "round thing."

„ (*for finger*), tsōwätēkwóiya.

ripe, k'wel.

river, stólō.

rivulet, stéltōlō.

roast, to, kwelac.

roast it! kwelacila!

„ *to, the hands or paws*,

tepenateóiyem.

roast, to make them drip oil,

tepenateóiyem.

rob, to, teilótl.

robber, steiltcilótl.

roof, éläto.

root, kweúminate.

rope, qélem.

rotten, tluk'k.

round, pelék', péluk.

rub, to, tsúkwum.

rub it! tsuktila.

run, to, yitl.

sail, to, póten.

„ *a*, póten.

salt, klátlum, kwótlōm. (The latter is older term.)

salt-water, kwótkwō.

salty, kwótōm.

same as, similar to, sukwéman.

sand, kwélakwél.

sap, sqáimets.

say, to, kwāl.

save, to (by clutching at something),
tlalsám.

scald, to, kwásau.

„ *it!* kwásáwut.

scar, sk'aiyétl.

scold, to, qēwit, kaiyésto.

serape, to, sáqūm.

serateh, to, k'ak'wem.

scream, to, kwák'ēt.

search, to, tsétsēlem, sélēt.

sea, sēnkō, kōtlkō.

see, to, kweném, sóqtem.

sell, to, waiéc.

send, to, amákac.

severe, winákwes.

sew, to, pāts.

„ *it!* pātsut.

she is sewing, pāpātem.

shadow, stātsimēn.

shake, to, yékwēt.

shake it! yékwéte!a!

shallow, éelt.

shame, tlaillátsus.

shaman, oólanek.

sharp (of tools, etc.), éi nis.

sharpen, to, tékenist.

she, sē, sē-tlōm, tlā, tlā-tlōm.

shine, to, éiyálōs.

shoot, to, tótsēm, tótsōt.

short, k'aiak'q.

shout, to, k'ait.

show, to, yótsōt, saíust.

show, appear, to, éna.

shrink, to, qésēçōt.

shut, to, tuk't.

shut the door, tuk't te cautl.

sick, kukelāsēlem.

sight, maíyil.

silent, tósōs.

sing, to, télēm.

singing, tētēlem.

singer, stéltēl.

sink, to, mel.

sit down, to, t'k'éc, tek'aic.

sit, to, t'kénate.

sky, tsōk'.
slap, to, tlúk'et.
slave, skfōts.
slide, to, qēqēm, qaiEqaim.
sleep, to, étōt.
sleepy, étōtam.
slip, to, sitlk'ein.
slow, óyōm.
smart, quick, kléklē.
walk quickly, klécin.
smell, to, hákwōm.
smother, to, kupósēt.
smile, to, pétēēmōs.
smoke (from pipe, etc.), pátlem.
 " (from fire), kwitlēm.
sneeze, to, hásem.
sneeze, a, cásēm.
snore, to, qōkwét.
snow, skwōmai.
snow, to, kwōkwōmai.
snow-shoe, nūkwélein.
soak, to, slúk'un.
sock, kwéltēn.
soft (to touch), kéakē.
sold, qaiic.
solid, tuk', tūkēwon.
someone, watáseye.
some, skwuk.
song, stélem.
soon, klē.
soot, kwaiéteūp.
soothe, to, teéyit.
sore, qus.
soup, skwókwatlkō, stékēla.
sour, tótsōm.
sparks, pétēēm.
spawn (salmon), kúleq.
speak, to, kwāl.
spine, haúwa.
spit, to, tlōkt'.
spit ! tlōkt'ēla !
 out to, pēktas.
splash, to, kwécił.

splinter, skwukét, skwékwukēt (diminutive).
split, to, kwuk'ut.
spoon, teáwai.
spring (of year), tēm, paíya.
 " (of water), málōm.
spruce-tree, teétlpai.
squeeze, to, pétset.
squint, to, múlak'elōs.
stab, to, tlúkēm.
stale, kwutlum = stinking, bad.
stand, to, kwaiéc.
standing, kwaiécit.
star, kwósēn.
starve, to, kwaikwaím.
stay, to, skwinés.
steal, to, teílótł.
steam, pōhwéim.
steps, ladder, haicin.
stew, s'pinicán.
stick, to, tlúkōm.
still, yet, tlał.
stink, to, kwetlēm.
stink, bad odour, skwetlēm.
stone, qaiēls, diminutive qaiqaiēls.
stony, qaiqaiēlsam.
stop, to, kaiýē.
stoop, to, kutséc.
story, myth, sqáqiam (if thought to record an actual or historic event then called wonaúq).
straight, tōk'tōk'.
strap, k'ēt = "belt."
 " (for basket), k'átla.
strawberry, télēuk.
stream, stótēlō (diminutive of river).
stretch, to, tsúk'et.
strike, to, sépetas.
stripe, shélēt.
strong, ēiyēm.
stumble, to, tēntēnim, tlatekwóicin (= to catch the foot in something).
stump, ts'úk'ēnate.

stutter, to, átcetc.
stutterer, nüks-átcetc.
suck, tókôm, tókôt.
sucker, a, nüks-tókôm.
summer, tēm éyōs.
sun, siaíyōk'.
sunbeam, swéil, yicinálitsq.
sunshine, swélet.
sunrise, wēwēlēō, ēēna tē siaíyōk' =
 "appearing the sun."
sunset, áum tē siaíyōk'.
sure, wēnaúh.
surprise, to, teilem.
swallow, to, mōkwem.
sweat, to, yākwum.
sweating, yāyakwum.
swell, to, tlāk'.
sweep, to, ékwumōūh.
sweet, k'utl.
swift, k'ék-ē.
swim, to, qáqelēm, nesím.
swimming, qáqāqelēm.
swing, to, móimóisum, móimóisōt.
tail, sópenate.
take, kwínat.
take home, to, améwit-enōm.
take up in the arms, élemt.
tale, qáqiam or sqáqiam.
tall, klāk't.
tame, kwákwál.
taste, to, teát.
teach, to, téyūcam.
tear, to, puqt.
tearing, púqtpuqtēm.
tear (lacrima), kelōs.
tell, to, táaut, tāqom.
telling, tátāqom.
tent, silautq.
testicles, métecin.
that, tā, tē nē ā tā.
thaw, to, yaíyauk.
the, tē (masc.), tle (fem.).
there, éna, tas, ta nē ā tā.

they, tátetlōm.
thick, petlt.
thief, teiltelítl.
thin, pépel.
think, to, sôtēwon, kwálēwon.
thirsty, kókwām.
this, tī.
thou, thee, tē nūwíl, nūwíl.
throw, cast, to, suk'um.
throw away, to, nēmác, nēmácac.
thunder, qátkém.
thy, thine, áseña.
tickle, to, kekaiyūsak.
tie, to (a knot), k'ēsét.
tiny, small, sóqī.
tired, weary, k'ōēyūs.
to-day, tē kwáil or kwéil.
to-morrow, útlkwias.
tooth, yinis.
tooth-ache, qus tē yinis, *ad. litt.* sore
 the tooth.
touch, to, kalisat.
 „ (one on the shoulder),
 qāmālaúteistēm.
track, yicinamin.
trail, cautl.
transform, aiýúwatēm.
trap, húcin.
 „ (pitfall), hāpéuk.
 „ (log), pākawós.
 „ (spring), cátkōs.
travel, to, yōilósōt.
tree, síya.
trees, síyam (more literally "forest,"
 place of trees; *cf.* hópīt, *deer*,
 hópītam=place where deer abound).
tremble, to, sekwím.
try, to, teát.
tumble, pōks.
tunnel, slipéūh.
turn, to (back), yilicín.
 „ (round), yilklátēm.
 „ (face down), mēlōs.

TYPES OF SÍCIATL INDIANS.
THE ETHNOLOGY OF THE SÍCIATL.

twilight, ḡósōs.
twist, seltcāt, selēte.
ugly, māyōbie.
uncover, to, penōot.
under, klépam.
understand, to, tuqEnéuq.
unfasten, to, k'ēsem, k'étatiet, yuk't.
valley, smētukq.
very, steqwét.
village, tlēlnōp.
visit, to, skwinés.
voice, sásāmin.
vomit, yōyōkwot.
wait, to, kaiyé, tluk'áts.
waiting, tlúk'am.
wake, to, yáwum.
wake him up! yawatela!
wake up! kutósem!
walk, to, émac, émēwac.
wall, k'ulkōten.
war, qélēeq.
warm, kwās.
warrior, cemán.
wart, skōkōpía.
wash, to, tsōht'.
wash yourself! tsuhtsōhtela!
wash away (by torrent), téseluq.
watch, to, léeluk.
water, séwōtl.
wave (billion), yólauk.
we, nēmōtl, tlnēmōtl.
weak, mīnáyēt, kelkelmōt.
weary, k'wōiyūs.
wedge, hōēt. |
weep, qaúem, háwōm.
weir, tukós.
when, kwes.
where, kwéntea.
which? nitcá?
whisper, to, tlákam.
whispering, tlátlákam.

whistle, to, Hópōm.
whistling, Hōhōpōm.
white, pek.
white paint, skwōq.
who, wat.
whose, túwat.
why, wherefore, stealín.
widow, siyátēn.
widower, siyátēn.
wide (broad), pēk'.
wife, siyákçū or siyákçau.
win, to, k'lukwéluk.
wind, spāls.
window, kwēkwīnōstēn (modern term).
 „ kwáwōs (old term).
wing, címal.
wink, to, saikwósem.
winter, tem steim, or tem sôtēte.
wipe, to, tsuk't.
wise, klākéwon.
wish, desire, to, sqats.
witch, teintcēnem, kwenéwesals.
with, k'ātsēt (= together), skúmēt.
I'll go with you, sōteim skúmēt.
woman, slánai or tlánai.
women, tleslánai, tletlánai, tlentlánai.
wood, skwai'eq.
woods (forest), çéteim.
wool, k'wástēn.
wrench or dig out, wátat.
yawn, hāhéū.
year, silámīn, skwómai (= snow).
yell, to, kwák'ut.
yellow, k'lesém.
yes, éa, ō.
yesterday, teilákatlōtl.
you, nūwilap, nūelap.
young, méman.
youth, wáwēlōs or swáwēlōs.
youths, wāwēwēlōs swāwēwēlōs.

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REPORT ON THE ETHNOLOGY OF THE STLATLUMH
OF BRITISH COLUMBIA.

REPORT ON THE ETHNOLOGY OF THE STLATLUMH OF BRITISH COLUMBIA.

By CHARLES HILL TOUT, Local Correspondent of the Anthropological Institute.

[WITH PLATE XV.]

THIS paper contains a summary of my studies of the Slatlumu tribes, one of the interior divisions of the Salish of British Columbia.

I have to acknowledge my indebtedness to the Government Grant Committee of the Royal Society for substantial help and encouragement in my work in the form of a third special grant of £40; to the Government of British Columbia for a grant of \$100; and to various kind friends for other help and assistance.

It is gratifying to be able to report that my studies of the Slatlumu, popularly known as the Lillooets, after the name of one of the chief rivers of their habitat, have been fruitful in bringing to light a body of new and interesting information relating to tribal and sub-tribal origins; to the source and significance of personal and group names; to the nature and character of personal and hereditary totems; and to certain magical ceremonies, which in some striking features resemble the *Intichiuma* ceremonies of the Arunta and other central Australian tribes, and which are carried out for a like purpose.

Indeed, my notes will recall to those familiar with Messrs. Spencer and Gillen's works on the central and north-western tribes of Australia many features of the culture of the natives of that country.

One of the more striking of these resemblances is the common use, among the two peoples, of mystic and secret names. I call attention to this fact because I believe we have yet much to learn concerning personal and group names as they are found among primitive races; and certainly the fact that we find two peoples, so widely separated and so physically dissimilar as the black-fellows of Australia and the natives of America, holding similar views in this regard, makes it clear, I think, that we are here dealing with some deep-lying universal concept of primitive man, the nature and significance of which is of the highest importance to us in our studies of primitive life and culture.

With this thought in mind I have paid special attention in my investigation to the name systems of the Slatlumu and cognate tribes. I was unusually fortunate this year in securing the services of a highly intelligent and elderly Indian who possessed a workable knowledge of English, and whose memories go back to times and events ante-dating the settlement of the whites in these parts. His affiliation to both Halkōmēlem and Slatlumu divisions, his personal knowledge

of both tongues, and his close acquaintance with all that concerned the inner life, thoughts and customs of the Indians, enabled me to gather from and through him much long-desired information on some of the doubtful and obscure points in Salish culture. When possible I sought confirmation of his statements from other Indians and invariably found them accurate. My intercourse with him has left no doubt in my own mind that such information as I gathered from him is wholly trustworthy.

Those who have followed my examinations of the Salish dialects will find much to interest them in the peculiarities of the Stlatlumi speech, which appears to occupy a transitional position between the dialects of the interior and those of the Delta and Coastal tribes; the speech of the upper or northern tribes having many resemblances to the N'tlakápmuq and that of the lower to the Halkómélem, though the dialect as a whole is distinct from that of either of these divisions.

ETHNOGRAPHY AND SOCIOLOGY.

The Stlatlumi occupy a considerable extent of territory and were formerly a strong and populous division. Since the advent of the white man, however, they have, like their ~~conquerors~~ elsewhere, greatly decreased in numbers, and quite a third of their old villages are now wholly abandoned. Like most other American tribes their settlements are confined to the borders of the lakes and rivers of their habitat; and as these run more or less in a continuous line north and south, their territory is much longer than it is broad, the distance between the most southern and the most northern tribes being upwards of two hundred miles. The intercourse between the upper and the lower tribes was therefore never very close or frequent, and it becomes easy to understand how the dialectical differences in their speech arose.

In the accompanying map (Plate XV) of the Stlatlumi and adjacent territory I have marked the approximate sites of the settlements of the Stlatlumi. Those marked with a cross are still occupied; the others are now deserted and have no occupants.

The villages, as will be seen, are more or less bunched into two groups; one on the upper waters which flow north-east and one on the lower which flow south. This break in the settlements corresponds to a natural topographical one. It is here that the water-shed or "divide" is found which causes the rivers and lakes to run in opposite directions.

In former times the settlements of the Stlatlumi proper did not extend so far south as at present. Prior to the advent of the "gold rush," about the middle of the last century, the Halkómélem territory took in the whole of Harrison Lake and some portion of the Lillooet River; but with the discovery of gold in the Cariboo region many of the miners instead of going up the Fraser to Yale, chose the Harrison Lake route and made Port Douglas their port of debarkation; and in consequence a populous little town soon sprang up here. This attracted the Stlatlumi tribes above in such numbers, that in a generation the

/congenere

Halkōmélem speech of that centre gave place to the StlatumH, which has ever since been spoken down to this point.

The southernmost tribes are, therefore, of mixed descent, being partly Halkōmélem and partly StlatumH. All the settlements south of Port Douglas on the Harrison Lake and beyond, as the map shows, are now deserted and unoccupied, and the nearest Halkōmélem village is that of the Stséélis of whom I treated in my last report.

Following will be found the names of the settlements above the Stséélis as given to me by my chief informant "Captain Paul" of Port Douglas. I have given the meaning of these names as far as now ascertainable. All those on the shores of Harrison Lake, up as far as Cqómluks, were formerly Halkōmélem villages but are now numbered among the StlatumH for the reasons I have given above. From this point northwards to far distant 'Nqóieten stretched the original settlements of the StlatumH in the order here given.

1. "Lūqskála," *place of many berries, cf. "skäl," red huckleberry.* This settlement was noted for its berries.
2. "Hetcísum," *narrow neck, cf. tepsum, neck,* so called because here the Lake narrows to about a third of its usual width.
3. "Séátete," meaning unknown.
4. "Mil'k^uEHyin," *standing strong, cf. "Smalek^u," elk shirt,* and "Hyin," *foot.* The mountain here stood strong and impregnable like a man clad in elk-skin armour.
5. "Cái," *Doctor Point.* Name has reference to a shaman who was supposed to live here at the time when the Qals wandered about the country. There is a myth in connection with it.
6. "S'kutzás," *butting,* so called because, if one paddled on here, one would run against the head of the lake.
7. "Qāaqtea," *little lake.* This is a small lake that runs into Harrison Lake. On this Fort Douglas is situated.
8. "Tekwátlōc," meaning unknown. This place is used now as a fishing station and root ground.
9. "Leláqin," *Fishing stage.* This was a noted fishing ground. The shore is rocky here and the waters swirl by. The salmon take this course and the Indians erect staging over the water upon which they stand and fish with the dip-net. Hence the name.
10. "Cqómluks," *falling on the nose.*
11. "Skáqieten," *shallow water.* The river here spreads out and becomes very shallow.
12. "Skaiten," *waterfall.* This was and is a great fishing ground, the "fall" in the river here causing the salmon to congregate. This is one of the most populous settlements.

13. "Cuqteín," *narrow strait*. The mountain here comes close down to the bank of the river and forces travellers to walk on the "beach."
cf. "Cúqate," *beach*.
14. "Sámákwäm," meaning unknown.
15. "Nk'éluk," *head of the river*. There is here now a settlement on each side of the river with a church in each place.
16. "Énmeteñe," this term has reference to the narrowing of the lake at this point. Close by here is one of the loftiest mountains of the district. It has a peculiar cleft in it. It is called "Encūkata," which means *split like a crutch*. At the time of the traditional flood those who escaped managed to do so by climbing this lofty mountain. Paul affirmed that the drift wood of the flood could be seen in the cleft of the mountain above the line of timber.
17. "Pok'pák'otl," *place of many store-houses*. These store-houses were erected on poles and stood from four to six feet above the ground. These are always found in localities when the ground will not permit of digging the commoner teépōn or stone-cellar.
18. "Zānuks," *long point or nose*. This spot is now the grave-yard of the district. Fifty years ago it was a populous village.
19. "Qaitlólanq," meaning unknown. Tradition says that it was here that the wolf people used to live. Wolves are supposed by these Indians to be dogs gone wild.
20. "Encúk," *split*. There is a mountain opposite the village here with a great cleft in its summit, hence the name of the village.
21. "Zāzilkwa," *eddyling water*.
22. "Lilūētōl," *the real or true Lilūct*. The suffix *ōl* here has the same meaning as the suffix *ōe* of the N'tlakapamuq, the final vowel "*e*" having been changed apparently to "*l*" in the StlatlumH.
23. "Qulpāntlten," *portage*, *cf.* "Qulpantl," *to haul a canoe over the ground*.
24. "Nūk'átkwa," meaning unknown.
25. "N'kāitem," *head or source of creek*.
26. "S'leóc," *head of the lake*.
27. "Tcalátl," *lake*.
28. "Hōsúlkēn," *white-haired mountain goats*.
29. "Skumkáin," *head of the river*. This was a populous settlement in former times. It is now the site of the Government salmon hatchery.
30. "Nqoietēn," *smiling*. So called because the salmon were taken here in large numbers and the people were therefore happy and glad.

The social organisation of the StlatlumH differed somewhat according to the locality, the upper tribes approximating to the simpler, looser social system of the neighbouring N'tlakápmuq, and the lower to the more complex, formal system of the Halkōmélem tribes. For instance, we do not find among the upper tribes that

threefold division of the commune into chiefs, nobles, and base folk, which prevailed among the Delta and Coastal groups and which characterised the lower tribes with Halkōmēlem affinities.

The office of headman or tribal chief among the Stlatlumn was, as elsewhere among the Salish bands, theoretically elective but practically hereditary; especially among the lower tribes. The power and influence of a chief in any given tribe would seem to have depended upon his personal qualities and character, the more able and intelligent he was the greater and wider his influence; and one might lay it down as a general rule that the office of headman in a Salish tribe was held by the ablest, most intelligent and therefore the wealthiest man in the tribe. But the office in the hands of even the most influential and wealthy was hedged with many limitations, autocracy in any form being contrary to the spirit of Salish institutions. A Salish chief was rather a patriarch than a ruler. He was essentially the tribal father and stood to the tribe as a whole on much the same footing as did the several eldersmen to their individual families; and it would appear that he rarely, if ever, entered upon any serious undertaking without first learning the opinions of the tribal elders and consulting with them.

This restricted power and authority of a Salish chief is clearly seen in the fact that he is not necessarily the head or director in all undertakings. For example, if he were not the most noted warrior of the tribe he would not direct warlike operations, or lead in attack or defence. This office and authority was always vested in a man noted for his personal prowess and skill in warfare.

It was the same in hunting. When a hunting expedition was set on foot it was not the chief who usually directed the movement, but the best and most successful hunter in the tribe. And thus it was with all public offices; the man most fitted for any particular post was invariably chosen by his fellows to fill it. But while all other offices seem to have remained elective, circumstances have tended to make that of the tribal chief hereditary. It is easy to understand that the son of a wealthy and influential chief stood a better chance to be his father's successor, other things being equal, than any other man of the tribe, more particularly when both father and son paved the way for this succession by a generous and discreet distribution of presents; and thus it is not difficult to perceive how an office originally elective became, as we now find it among the Coast and Delta tribes, practically hereditary.

It was this hereditary character of the chieftaincy which gave rise to that threefold social division of chiefs, nobles, and base folk, which prevailed among the lower Salish tribes. As soon as the office of Siám became hereditary the king or chief held a place apart from the rest of the tribe; and thus a princely caste is formed. The hereditary character of the chieftaincy among the upper Stlatlumn and the consequent creation of a "royal" caste was scarcely accomplished when the disrupting influences of the white man began to make themselves felt; but among the lower Stlatlumn the chieftaincy had become virtually hereditary, and the division of the tribes into chiefs, nobles, and base folk was the prevailing system.

We see another instance of the democratic character of the Salish mind in the position of the "divisional" heads. In many groups or divisions this headship received scant recognition. The office was generally held by a local chief whose wealth and influence excelled those of all others, or whose village was most populous and flourishing. The StlatlumH had two such chiefs, one for each group, the upper and the lower. These chiefs or divisional heads had nothing to do with the local affairs of the other villages. Their functions seem to be to represent the group or division as a whole and look after its interests. Each local community had its own headman and looked after its own affairs. In the earlier history of the Stock this local authority and direction of affairs would seem to have been shared by all the eldersmen of the village or commune in common; or perhaps it would be more correct to say that the elderman of each family directed the affairs of his own household independently of all others; for the original social unit of Salish society was the family not the village commune. A primitive Salish community was a congeries of independent family groups, each ruled and directed by its own elderman. Every local community or village was composed of a greater or less number of these independent self-ruling families. These families comprised all a man's blood relatives on the father's side, commonly represented by three or four generations, all occupying the same permanent dwelling together.

Next to these family groups, thus constituted, were the kin-groups. These comprised all a man's relatives on both sides of the family, that is, all his mother's blood-kin as well as his father's, to the fifth or sixth generation.

MARRIAGE.

The marriage customs of the StlatlumH differed somewhat in certain features in the upper and lower tribes. At Qāaqtea (Fort Douglas) and the neighbouring villages the ceremony was conducted much as follows: When a boy had arrived at marriageable age his parents would ask him if he looked with favour upon any girl of their acquaintance. Upon his replying in the affirmative, and on learning his choice, they would select one of the eldersmen of the kin-group to act as intermediary. It was not etiquette for the youth or his parents themselves to make the first move. This old man would pay a visit to the girl's parents and diplomatically sound them as to their willingness to accept his young kinsman as their son-in-law. If the girl's people considered the match desirable they would signify their consent and a day would be fixed for the visit of the bridegroom. The relatives and kinsmen of both parties now made preparations for the ceremony. These consisted chiefly in cooking large quantities of the choicest food. The parents of the youth opened their treasure chests and set aside such of their contents as was needful for the proper carrying out of the ceremony. The youth himself goes into the forest and cuts a large armful of the best firewood. This he takes home and places with the wedding gifts to be borne with him when he sets out for the marriage ceremony. Everything now being ready and the day appointed having duly come round, he sets out for the home of his father-in-law accompanied by his

The subterranean winter dwelling, called in the Lilūetól tongue "écitken," of which no specimen now exists, was, as far as I could gather from the descriptions of my informants, similar in construction to this class of dwelling among the interior Salish which has also been described by earlier writers.

The teftūq, or house proper, was, as I have said, of the long-house style. These dwellings were found mostly among the lower Stlatlumi, who would appear to have borrowed them from the neighbouring Halkōmélem tribes, this kind of structure being characteristic of the coastal rather than of the interior tribes, where the climatic influences largely differed from those prevalent on the coast.

These houses do not appear to have been as long generally as among the Delta tribes, where continuous structures of from 100 to 200 yards were not uncommon fifty years ago.

Among the Stlatlumi the internal structure of these houses differed from that of any I have described heretofore. Each family group was customarily divided off from the rest by permanent wooden partitions. As the Smētłás, or winter ceremonial dances, were not practised by the Stlatlumi, they had no need of the long open structure of the Halkōmélem and coastal tribes, which stretched from end to end without permanent divisions, and often without any divisions whatever. Each "family" was entitled to a space 60 feet long. The width of the building varied with the natural condition of the site, ranging from 25 to 50 feet. The style was usually of the half-gable or single slope type. The roof was always of very slight pitch, being customarily used as a platform upon festive and ceremonial occasions. There were two entrances, a back and a front one, for every two compartments. These latter were divided off from each other by a passage-way about 6 feet wide. In the walls of this passage-way, at about the centre, was a doorway on each side which gave access to the compartments. Within each of these compartments there dwelt usually four fire-groups, one to each corner. These fire-groups made up the family, and were invariably of blood-kin to each other. They were sometimes made up of four generations of the same family, sometimes by a group of brothers with their wives and children, sometimes of a father and his married sons, and sometimes partly of one and partly of the other; but all were related to one another by blood ties, and no marriage was permitted between them.

Among the southernmost of the Stlatlumi tribes these houses contained platforms around the sides of the interior, as among the Halkōmélem. These served as beds by night and as lounges by day. Shallow cellars were dug beneath them, in which was stored away the winter's supply of roots. All round the walls above the beds "nkraikáamten," or hanging shelves, were erected, on which the household's supply of meat and fish was dried and smoked.

Among the middle and upper Stlatlumi the bed platform was not in use. The beds here were formed of layers of fir branches arranged in a circle round the fire. Upon these the people lie with their feet towards the fire.

Their coverings, when they were wealthy enough to possess such, were

blankets made from the hair of the mountain goat or from the skins of small animals sewn together. Deer, bear and elk skins were also in use among them as winter coverings. Among the lower tribes, where the raised platforms are found, layers of reed or swamp grass mats composed the beds. These are in common use to this day, laid directly upon the floor of their houses or on the bedsteads of the whites.

FOOD.

The food of the Stlatlumi tribes was much the same as that of their neighbours. It consisted in the main of salmon, fresh and dried, supplemented with the flesh of such animals and birds as they could snare or kill, and the wild fruit and edible roots of their habitat. Both the latter were stored away in considerable quantities for winter use, the roots in shallow cellars under the bed-platform, and the berries preserved in a variety of ways. Some were dried after the manner of the currants of commerce, some were pressed into solid cakes, and others were treated in the manner described in my remarks on the food of the Siciatl. In the salmon season large quantities of these fish were caught and sun-dried or smoked, and afterwards stored away in elevated cupboards or storehouses. These structures were erected apart from the dwellings, their floors being raised from 4 to 6 feet above the ground, to preserve their contents from the camp dogs and other prowling animals. They smoked and dried the flesh of the larger game animals when their supplies exceeded their temporary wants. In the seasons when the salmon were plentiful they extracted large quantities of oil from them, storing this away in bottles made from the skin of the smaller salmon themselves, from the larger guts of their game animals, or from the sounds or air-bladders of fish. Their method of extracting the oil closely resembled that followed by the N'tlakápanuq, which I described in detail in my report on those tribes. They also dried and powdered the flesh of the salmon after the oil had been extracted, storing this also for winter use.

HOUSEHOLD UTENSILS.

In the matter of domestic utensils, I did not learn that these differed in any essential features from those in use among the neighbouring divisions, which I have described before. They had the usual assortment of cedar and other basketry, and bowls and spoons of maple, cedar and horn. They served their food on mats and platters, and in large communistic bowls.

DRESS.

The old-time clothing of the Stlatlumi resembled that of their neighbours, the upper tribes using garments similar to those of the Thompsons, and the lower tribes similar to those of the Halkómélem. A blanket was the ordinary and only covering for males, and this was often dispensed with. Women commonly wore shirts or shrouds of dressed hide, or petticoats of woven slówē (inner bark of the

cedar [*thuya gigantea*] beaten fine). The upper tribes who lived within the "dry belt" possessed, and commonly wore, moccasins. The lower tribes went barefoot, such foot-gear being unsuited to their wet climate.

PUBERTY CUSTOMS.

The puberty customs of the Salish differed almost from tribe to tribe. The Stlatumh customs seem in many features to be peculiar to themselves, and the period of seclusion differed even in the upper and lower divisions, the former being much longer than the latter; the one approximating in this respect to the Thompsons and the other to the Halkōmélem. This is probably due to the differences in the climate of the two groups.

When a girl reaches puberty—that is, at the appearance of her first catamenial flux—her mother takes her out and builds her a small lodge or temporary shelter. In the interior of this a hole is dug several feet deep, the usual depth being the level of the girl's breasts. In this the girl squats while her flux passes. She occupies this structure for at least four days, generally for a longer period, such as eight, twelve or twenty days, or even a whole month, and sometimes as long as six months. For the first four days the girl practically fasts, and throughout the whole period of her seclusion abstains from fresh meats of any kind. There was a two-fold object in this abstention. First, the girl, it was thought, would be harmed by the fresh meat in her peculiar condition; and second, the game animals would take offence if she partook of their meat in these circumstances. Should a pubescent girl eat fresh meat, it was believed her father's luck as a hunter would be spoiled thereafter. The animals would not permit him to kill them; for it was held that no animal could be killed against its own wish or will. Indeed the Indian looked upon all his food, animal and vegetable, as gifts voluntarily bestowed upon him by the "spirit" of the animal or vegetable, and regarded himself as absolutely dependent upon their goodwill for his daily sustenance. Hence his many curious customs and observances to propitiate the "spirits" and secure their favour and regard. All his food taboos are conceived and carried out with this intention.

During the whole period of her seclusion the girl busied herself in various ways—by spinning yarn or picking off the needles from fir branches, and by frequent baths and scrubbings and walks in the forest, where she was supposed to hold converse with the "spirits" of the trees, in particular that of the red-fir, whose branches were a sovereign remedy against sickness and "bad medicine" of all kinds.

When the period of her seclusion was over she had to be formally purified by a Shaman; in other words, her "bad medicine" had to be taken from her. This was done by the Shaman marking in red paint the symbol of his *snam* or "familiar spirit" upon her blanket or face.

In my description of the puberty customs of the Stseé'lis, I pointed out that the women of that tribe employed certain euphemistic terms to indicate their

periodic condition. The same practice is found among the Stlatlumi women. The first menstrual period is called "tłógamug." The word has reference to the hole in the ground beneath the menstrual lodge. The second is called "t-lōkaúcim," *putting the knees together*; and all after periods, "älitska," *going outside*, which refers, of course, to their seclusion in the menstrual lodge, it being customary for a woman to seclude herself for four days at these periods. This latter term is a modified form of the regular word for "outside." In some villages the term "zómet," *abstaining from fresh meat*, takes the place of "älitska."

Boys underwent a different kind of seclusion upon reaching puberty. Among the upper tribes a youth retired to the woods or mountains and sought his *snam* or *sulia*, every man possessing such among these tribes as among the Thompsons.

Among the lower Stlatlumi only those youths who had a desire to excel in any particular thing underwent the regular kwāzāntēūt, the ordinary youth possessing no personal totem. In this respect they followed the custom of some of their Halkōmélem neighbours.

MORTUARY CUSTOMS.

The burial customs of the Salish, like their puberty and other customs, differed from tribe to tribe. There are several peculiar features among the Stlatlumi. When a person died, the corpse was handed over to the wultzētea, or funerary shaman, who washed and prepared it for burial. This individual was regarded as immune to the "bad medicine" of dead bodies by reason of his mystery powers. The body was customarily washed all over, the hair combed and tied back, the face painted, and the head sprinkled with the down of bull-rushes, which was potent in checking the evil influences attending corpses. The lower limbs of the corpse were then doubled up and the knees brought up to the chin, and the whole body covered and tied up in a blanket. If the corpse was that of a woman, it was prepared for interment by a female shaman.

When the corpse is ready for burial, a long pole is run through the binding cords, the ends are raised on the shoulders of two or more elderly persons, and the body is thus carried to the burial grounds. The friends and relations of the dead person follow the corpse to the grave, the procession being always headed by the shaman in charge. When they arrive at the grave-yard, a hole is dug in the ground, the Stlatlumi proper practising inhumation in the disposal of their dead. The hole or grave is then carefully and ceremoniously brushed out by the presiding shaman with branches of the mystic red-fir. This act constitutes a veritable consecration of the grave, and drives off all evil influences. The body is then lowered into the hole and covered up with soil, a large stone being placed at each end of the grave to mark the site.

After the inhumation of the body, the burial party returns to the house of the nearest relative of the deceased person, and the women and girls of the household are then instructed to prepare the mortuary feast, and the boys are bidden to go and gather firewood. Invitations to the feast are also sent out.

In making these, preference is given to widows, widowers, and orphans, or to those who are mourning the loss of some dead relative. When the guests have assembled and the food is ready, the men are first fed, being waited upon by the women, who afterwards partake of what the men leave. At the close of the feast, the elder of the household opens the family treasure chests and distributes therefrom blankets and skins to those who have actively assisted in the mortuary ceremonies.

The next four days are spent by the members of the household of the deceased person in fasting, lamenting and ceremonial ablutions. At daybreak on the fifth morning they all go outside and have their hair cut by the mortuary shaman. He always cuts that on the right side of the head first, the "right" side being the more honourable in all things in StlatlunH opinion. When the ceremony of hair-cutting has been performed, they return to the house and paint their faces and oil and tie up their hair, put on a more cheerful countenance, and, if the family or household be well-to-do, indulge in a second feast.

This cutting of the hair of the surviving relatives of the deceased persons signifies that the family is "in mourning."¹ The severed hair among the StlatlunH was always gathered up and tied into a little ball and taken into the forest and fastened to the branches of a red-fir tree on its eastern side.

MORTUARY TABOOS AND PROHIBITIONS.

There are various taboos and prohibitions in connection with the dead. The name of the dead person must not be uttered. This is not so much out of regard to the feelings of the surviving relatives, as on account of the mystic connection which is supposed to exist between names and their owners. To utter or use the name of a dead person is to affect and disturb his ghost or spirit, and draw it back to its earthy haunts. This is inimical both to the ghost itself and to the person using the name, and thus attracting the ghostly influence. It is, therefore, a thing to be avoided. Hence the taboo. Time is necessary to remove this danger. After a person has been dead a year or more his name can again be used.

Widows, widowers, and orphans, had certain restrictions placed upon them in the matter of food. In the case of the widow, she might eat no fresh food for a whole year. The other members of the deceased person's family abstained from fresh food for a period of from four days to as many months. The widow might not sleep on the customary bed or sleeping-mats; she must make a special bed for herself of red-fir branches, and also wear a head-wreath or "nēmōk" of the same material for a certain period of time. She also wore bands or thongs of buck-skin round her neck, wrists, and ankles. These were put on at the time of the hair-cutting. The object of the former was to prevent coughs and other lung troubles, and of the latter, to keep off rheumatism.

¹ It is noteworthy and curious that no two of any of the tribes which I have had thus far under study, followed the same custom with regard to the disposal of their severed hair.

In the case of the widower, he likewise abstained from fresh meats for some time. The period of abstention varied somewhat with the age of the person—the younger the man, the longer his abstention. Elderly people might shorten the period considerably, and might eat fresh salmon as soon as the first of the salmon “run” was over, and the fish had arrived in numbers, when there was no danger of their being driven away.¹

A young widower must also be careful to refrain from sexual intercourse for a year, the more particularly if he possessed esoteric or mystery powers. It was not unusual for a young widower to go apart into the forest by himself for a year after the death of his wife, and purify himself from the death defilement, and seek mystery powers. To effect these objects, he would build himself a “’nk’ülzäten” or *sweat-house*, or a “’ntceplékeeten” or *hot bath*, by the side of a stream, and drive the “bad medicine” of his dead wife out of his body by repeated sweatings or hot baths.

The ’ntceplékeeten was thus constructed. A circular hole was dug, several feet deep, and from two to three feet in diameter, at the edge of a stream or lake. This would be lined with branches of the mystic red-fir, and while the water from the stream or lake was percolating through the sand and filling the hole, the man would be heating stones in a fire close by, and plunging them into the ’ntceplékeeten to make the water hot. He would then sit in this hot bath up to his neck for a time, after which he would plunge into the cold waters of the stream or lake. Sometimes he would take a heavy stone in his hand and walk into the water till it rose above his head, and continue thus walking on the bottom of the lake till want of breath forced him to drop the stone and rise to the surface. He would continue these practices day after day, and sometimes by night as well. He would also purge his stomach by enforced vomitings. This he effected by thrusting a “wätlik’ten” or *stomach stick* down his gullet.

Young widows had also to undergo continuous ceremonial washings or cleansings. One object of this was to make them long-lived, and another, to render them innocuous to their second husbands. For should a widow marry shortly after the death of her former husband without going through a course of ceremonial cleansing, it was believed that her second or subsequent husband’s life would be very short.

BIRTH CUSTOMS.

When a woman was about to give birth to a child, she or her husband, or both together, built a small lodge near by the general dwelling-house. When her labour overtook her, she retired to this lodge, in company with four elderly women, who acted as her midwives. After the child was born, it was customary for the friends of the man and his wife to visit the lying-in-lodge and see the baby, and the husband was always expected to make the visitors presents on this occasion to mark the event.

¹ Salmon were supposed to be peculiarly susceptible to the influence of dead bodies.

The mother and child remained in the lodge for at least four days, and if the weather permitted, this period would be extended to eight or twelve, or twenty days, or to some other multiple of four, the Salish mystic number.

SALMON CEREMONIES.

When the "sock-eye" salmon (*Oncorhynchus Nerka*) or "laúwa" run commenced, the first salmon caught was brought reverently and ceremoniously upon the arms of the fisherman, who never touches it with his hands, to the "wā-tećoqälōc" or *seer*, the term meaning "he went to see," who always conducts the salmon ceremonies among the Stlathumii. He lays the fish on the ground upon a layer of fresh red-fir branches. He next selects one of the elders of the tribe to assist him. These two now sit down and arrange before them on the ground a bundle of short rods. These rods all bear the "mystery" names and marks, and represent the elders, of the tribe. The rods are arranged in the order of the ages of the men they symbolise. The assisting elder now hands the rods in turn to the wā-tećoqälōc, who lays them on the lateral fin of the salmon on its right side, the lateral fins being regarded as the salmon's hands. He then formally introduces the rods to the salmon by name, saying *te kaletl*, So-and-So, desires to welcome you and shake your hand.

When all the elders have thus been vicariously introduced, and the salmon made welcome to the tribe, it is then ceremoniously boiled, and a small portion of its flesh given to each person present. This done, everyone who has taken part in the ceremony presents a salmon to the wā-tećoqälōc. The fish are placed on the ground before him, and as each man lays his salmon down the seer's assistant calls out the tally, saying: "This is So-and-So's salmon." When all have presented their salmon, the fish are straightway cooked, and the first salmon feast of the season is indulged in by the whole tribe, with the exception of those who are debarred for various causes from eating fresh salmon. After the feast is over, they all take part in a joint ceremonial dance, the wā-tećoqälōc leading and directing the performance. He also makes formal thanks to QaQals, the tribal demi-god or culture-hero, for bringing the salmon to them, raising his arms aloft and casting his eyes skywards as he does so.

From this time onwards throughout the season, anyone is free to catch as many salmon as he likes; but no one would dream of taking a "laúwa" salmon before this ceremony had been performed. The Stlathumii regarded the "laúwa" or *sock-eye* salmon as the chief of salmon, and hold no ceremony in honour of the other four or five species that frequent their waters.

The significance of these ceremonies is easy to perceive when we remember the attitude of the Indians towards nature generally, and recall their myths relating to the salmon, and their coming to their rivers and streams. Nothing that the Indian of this region eats is regarded by him as mere food and nothing more. Not a single plant, animal or fish, or other object upon which he feeds, is looked upon in this light, or as something he has secured for himself by his own wit and skill.

He regards it rather as something which has been voluntarily and compassionately placed in his hands by the goodwill and consent of the "spirit" of the object itself, or by the intercession and magic of his culture-heroes; to be retained and used by him only upon the fulfilment of certain conditions. These conditions include respect and reverent care in the killing or plucking of the animal or plant and proper treatment of the parts he has no use for, such as the bones, blood, and offal; and the depositing of the same in some stream or lake, so that the object may by that means renew its life and physical form.

The practices in connection with the killing of animals and the gathering of plants and fruits all make this quite clear, and it is only when we bear this attitude of the savage towards nature in mind that we can hope to rightly understand the motives and purposes of many of his strange customs and beliefs.

TOTEMISM.

A study of the totemism of the Salish tribes, besides being extremely interesting in itself, throws, I believe, much light upon, and gives us a deep insight into, totemism in general. A comparative study of the totemism of the tribes of this Continent and that of the natives of Australia has convinced me that we should no longer regard totemism as something peculiarly characteristic of the matrilineal stage of savage society. Indeed the insistence on this point is causing some of the foremost students of savage sociology to call in question the propriety of making *all* savage races pass by natural evolution through Matriarchy to Patriarchy and the village commune. They are inclined to see in the earlier stages two equally original and independent forms of social organisation. Let this be as it may, taking the American evidence on totemism as a whole, it seems to me impossible to doubt that totemism is as much a feature of patriarchy, and the village commune, as of matriarchy. It must be understood that I speak of totemism in the "American" sense of the term. I am unable to regard it any longer in any other sense. Totemism to me is primarily and essentially a "religious" phenomenon, the direct result and outcome of the savage's mental attitude towards nature. The social aspects of totemism I regard as something very secondary and incidental, which attained such importance as they possess in savage organisation only on account of their obvious convenience in classifying and distinguishing one kin group from another.

If totemism were primarily and essentially, as some students hold, a social phenomenon originating only in, and properly belonging to, the matrilineal stage of savage society, we ought to find it decaying and falling into desuetude as matriarchy passes into patriarchy and the village commune. But we do not, at least in this country, and apparently not elsewhere. For while the transition from matriarchal to patriarchal organisation has effected certain superficial changes in the social aspects of totemism, the religious or essential aspects have remained unchanged and unimpaired throughout, and are as active and far-reaching in their

influence in patriarchy and in the village communism of such tribes as the Salish, as in the strictly matrilineal organisation of the Haida or Tlingit. And we find the same thing in Australia. The "religious" or "magical" aspects of totemism there are just as strong and pervasive in those tribes that have patrilineal descent as in those having matrilineal descent. This could not be, I contend, unless the basal concept underlying the various phases or aspects of totemism were of the nature I claim it to be, and had its origin in that attitude which the unsophisticated mind everywhere takes towards the mysterious and the awe-inspiring in nature, which affects the savage as much in his later social stages as in his earlier.

It does not seem to me scientific to regard what is demonstrably an unstable, and, *therefore*, a secondary phase of totemism as its essential and primary characteristic, and overlook another co-existing with it, which is clearly more constant, and, therefore a more essential feature, inasmuch as it persists through all the social changes, from matriarchy to patriarchy, and from that, again, to the village commune, which savage society undergoes, and is the only feature of totemism which does so. We find something equally common and equally essential to the totemism of the village Salish, the patrilineal Sioux and the matrilineal Haida. This, obviously, is not its social character, for the three stocks have each a different social organisation; but it is its religious character; for the three hold and share equally a belief in tutelary spirits, which belief is seen to lie at the base of, and give life and meaning to, the totemism of Haida, Sioux, and Salish alike.

Ethnological research here has made it clear that totemism, in one form or another, is found among all the native races on this Continent; and it has further revealed the fact that its social aspects vary with the social organisation of the different stocks. Amongst all, the personal or individual totem or tutelary spirit is in evidence in a greater or less degree. It is this prevalence of the personal totem, the *nagual*, *manitou*, *sulia*, *snam*, *wagube*, or whatever it may be locally called, that has led those American students who have made a first-hand study of the subject to regard group totemism as a natural extension of personal totemism. It is found among all the Salish tribes of British Columbia, and I cannot myself entertain the least doubt that it is the true basis and origin of their group totemism. For in the tribes of the interior, where group totems are wholly unknown, *every* individual is said to possess a personal totem; and it is only when we come to these Salish tribes that possess hereditary group totems, which are demonstrably here, at least, a later development of the nagual, that we find the personal totem less common and possessed by certain members of the tribe only. This seems to be the case everywhere. In those tribes where the kin or family totems are common, the personal totem is correspondingly rare. This suggests to my mind that the personal totems have been superseded by the kin or group totems on account of the changes which have taken place in the social organisation of these tribes. For among the tribes possessing kin or group totems we find a social system different from that prevailing among those possessing the nagual only. Wherever the group totem is found, we see hereditary chiefs and distinct castes, medicine and

secret societies, crests and such-like social features, all or most of which have their bases and find their support in the group or paternal totems. A study of the group totems of our coastal tribes makes this very clear. As long as the totem is personal it is invariably regarded by its owner as an ever-ready, active, ghostly helper, to be called upon for help and protection, in all emergencies; but when it becomes by inheritance a group or kin totem, we find it losing its active tutelary character and degenerating into what is little more than a mere crest or symbol of kinship.

The personal totem or nagual is thus obviously the earlier in time. This among the Salish is invariably acquired in dreams and visions, and the group totems of these tribes have without doubt a similar origin although their acquisition is commonly otherwise accounted for by the Indians themselves. Among certain of the tribes, I find the group totem is not uncommonly regarded as the semi-human, semi-bestial ancestor of the group who lived in the days of the "S'p'tákwetl," the *Alcheringa* of the Salish. It is noteworthy, I think, that we should find the group or kin totems of tribes organised on the village commune basis originating (according to the tribal myths) in the same way as the group or kin totems of tribes having matriarchal organisation are believed to have originated; and unless it can be proved that the former have borrowed the idea from the latter—and in the case of the Salish I am doubtful if it can be so proved—then, as this seems an almost universal way of accounting for the group totem, a common explanation should underlie this common belief. I shall presently offer what appears to me the true explanation of this prevalent belief among savage peoples, and show, from their known attitude towards nature, how inevitably they are led to hold such a view.¹

As I have stated, dreams and visions are the invariable source of the personal totem of the Salish; for even when a totem is transmitted from one to another, as it sometimes is, the totem appears to the person or persons upon whom it has been bestowed in a dream or vision, acknowledging the bond and promising protection. The dream or vision is the proper and common mode of communication between the guardian spirit and its *protégé*.

The manner of personally acquiring a totem among the Salish appears to be the same everywhere. The seeker, who is generally a youth, but sometimes a man of mature years, who has the attainment of some special object in view, goes apart by himself into the forest or mountains and undergoes a more or less lengthy course of "training" and self-discipline. This course among the Halkōmélem

¹ If the "moiety," "class," and "sub-class" terms of Australian savage society are of totemic origin, as Mr. Andrew Lang contends, and as seems probable on the analogy of the names of our American "moieties" or "divisions," they would appear to have wholly lost their original significance, according to Messrs. Spencer and Gillen, and would thus be a case in point in my argument, that the farther we get away from the *personal* character of the totem the less religiously significant it becomes, and the more purely social. I contend, therefore, that a study of totemism from the social point of view will never reveal to us its origin and true import.

tribes is called "Kwākwaiyset," among the Stlatlumi, "Kwāzānteūt," and by other terms in other divisions, and continues for a period of from four days to as many years according to the object the neophyte has in view. Those taking the longer course are generally men seeking shamanistic or some other special mystery powers. Prolonged fasts, bathings, forced vomitings and other exhausting bodily exercises are the means adopted for inducing the mystic dreams and visions. With the body in the enervated condition which must necessarily follow such treatment, the mind becomes abnormally active and expectant; and dreams, visions and hallucinations are as natural to the novice in such a state as breathing; and we can readily understand how real to him must seem the vision of the looked-for spirit, and how firm his belief in its actual manifestation.

The psychical effect of this belief upon some temperaments must be very great, for it enables them to undertake and accomplish feats of abnormal strength, agility and endurance; and gives them at times, besides a general exaltation of the senses, undoubted clairvoyant and other supernormal mental and bodily powers. No one, I believe, is less a conscious humbug than the average Indian "Doctor," though it has been common to regard him as such. His belief in the efficacy of his own practices and in the power of his nagual to effect the cures he undertakes, is as sincere as the belief of his more sophisticated brother in his trained professional skill and in his powerful drugs. "Captain Paul," my chief informant and assistant among the Stlatlumi, gave me the following information with regard to the acquisition of one of his own personal totems, or *snam* as the tutelary is called in this division. He possessed several *snam* some acquired by direct personal effort, others by transmission from one of his uncles, who was a noted Shaman:—

"One day, when I was a young man," he said,¹ "undergoing my 'Kwāzānteūt,' seeking superior hunting powers, I had a vision in my waking state. A being in the form of a man came to me with hands outstretched, holding in the one a human heart, in the other an animal's heart. He bade me take them and eat them, saying it was the food he ate. I raised my hands to grasp them, but the human heart disappeared, and I seized only the animal heart, which I devoured. The spirit now gave me two leaden bullets, and told me to aim always at the hearts of all the game that I fired at. When he had given me these instructions he disappeared and where he had stood a moment before I saw now only my rifle. By this I knew that the spirit of the rifle was my *snam*. From that time onward, whenever I shot at an animal I aimed at its heart, which always appeared to my sight many times larger than it really was, so that I had no difficulty in hitting it. I could also follow with my naked sight the path of my own or other people's bullets through the air. I often stood behind my father or my brother when they shot, and told them the direction their bullets had taken, where they would strike, and whether they would bring down their game or not." I was unable to verify the truth of these statements by independent testimony, as his father was

¹ I have not written the statement in the exact language he used, but have been careful to give the true sense of his words; his knowledge of English making this very easy.

dead, and his brother, though still alive, was speechless from paralysis; but I may say I made inquiries as to my informant's skill in shooting, and found that in his earlier years he was a noted shot. Indeed, one of his many names referred to his skill in this direction, "Ā-Záqen," meaning *good marksman*. It was his belief that if the *snam* had not withheld the human heart from him, and he had eaten it as well as the other, he would have been a great warrior, and could have shot his enemies through the heart as easily as he shot his game.

Touching this and other abnormal powers he formerly possessed, he said the reason that he no longer possessed them was partly because he had given up "exercising" himself since his conversion to Christianity, but more particularly because his present wife, who had been the widow of another man, had been careless about carrying out the purificatory ceremonies after the decease of her former husband, who had been a white man. She had also married him within a few months of her first husband's death. This, which is contrary to the mortuary regulations, and her "bad medicine" consequent upon her non-purification from the death defilement, robbed him of his mystery powers.

This statement concerning the loss of his *snam* powers is thoroughly in keeping with the practices and beliefs of the Indians, and was told me with the naïve sincerity of a child. Though "Captain Paul" has outwardly long given up the practices of his forefathers, and is one of the chief catechists of his Church, his belief in *snam* powers is at bottom as firm and real as ever it was. A little incident he related to me regarding the source or origin of the name of one of his grandchildren makes this very clear. When the child was about a year old and they were thinking of giving it one of the ancestral names, he had a dream or vision, in which a being in human form stood before him and told him to give the name "Sk-ácénak" to his grandchild. This being was the spirit of the world, which, though ancient, yet never grows old and decays, and the name was his secret or mystery name, the bestowal of which upon the child would make her partake of the immortal character of the world, and in the estimation of her grandparents, prevent her from growing old and decrepit. Needless to say, the name was duly bestowed upon her, in spite of the fact that she possessed already a baptismal name; though few, if any, outside the immediate family circle, besides myself, know of it or its origin and significance. It was not till "Captain Paul" and I had spent several weeks in each other's company, and I had won his confidence and esteem, and he had bestowed upon me one of his ancestral mystery names, thereby relating me to himself, that he gave me the above, and other "esoteric" information, concerning the abnormal sight powers he claimed to have formerly possessed. I do not, for my own part, doubt his possession of them for a moment; the known phenomena of hypnotism make them quite possible, and fully justify one in holding such a belief. That some of the old Indians had power to exalt their senses and faculties by invocation of their *snam* is quite clear, I think, from the feats they frequently attempted and accomplished. For example, Paul's father was a noted mountain-goat hunter. Besides his bow and arrows, with which he

usually brought down the game, he also carried with him a long, stout climbing-stock, called in the native tongue *tleákäten*. This was a plain pole, twenty-four feet long, which was employed in assisting him up and down the face of the steep and bare cliffs, which are the favourite haunts of the wild goat. Upon its upper end a figure or symbol of one of his *snam* was carved. Paul said that when his father, who was a famous climber, came to the face of a precipitous cliff up which it was impossible to climb in the ordinary manner, he would address or invoke this figure, which had the form of a bird, asking it for help and power to ascend the cliff before him. Thereupon, Paul affirmed, a living bird of the species of the symbol on the climbing-stock would be seen to fly around his father's head and settle upon the top of the stock. His father, now sure of his *snam's* aid, would then set the foot of his climbing-pole three or four feet from the base of the cliff, grasp it firmly in both hands one above the other, throw out his feet against the cliff, and thus walk up its face by hauling himself up hand over hand on the pole. When he reached the top the bird would disappear again.

To thus climb the straight or overhanging face of a cliff anywhere from twelve to twenty feet in height, with the base of one's climbing-pole standing on the bare, hard rock, was no easy task, as one may easily see, and there can be no doubt that the success of the climber was largely due to his confidence in the help and support of his *snam*, and the consequent exaltation of his faculties.

Getting down the face of a cliff was accomplished in the following manner: The climbing-stock was first let down and held in an upright position, then the hunter skilfully slid down the pole without letting it sway out of the perpendicular. This does not appear to be so difficult as climbing up.

Among the upper tribes of the StlatlunH, everyone, as among the Thompsons and other interior tribes, acquired or possessed a *snam* or personal totem; but among the lower tribes the personal totem had largely given way to the family or kin totem, and only those who desired to excel in some pursuit acquired and possessed *snam*. I shall deal with the reasons of this presently, when I come to speak of the origin of names and their relation to totemism. I desire first to treat of the *snam*, which are indirectly acquired by transmission from one person to another. We have never before been told how this was done. The gift or transmission, I learnt from "Captain Paul," can only be made or effected by certain persons, such as Shamans, or those who possess great mystery power. One of Paul's maternal uncles was a person of this character. When Paul was a youth this uncle wished to make a disciple of him and initiate him into the "mysteries." To this end he conferred upon him one of his own *snam*. The transmission was made thus: The uncle took the symbol of his *snam*, which in this case was a dried bird's skin, and bade his nephew breathe upon it. He then blew upon it also himself, uttered some "*zūwén*" or mystic words and the dried skin seemed to Paul to become a living bird, which flew about them a moment or two and then finally disappeared. Paul was then instructed by his uncle to procure that day a bird's skin of the same kind as his uncle's and wear it on his person. This he did, and

the following night he had a dream, in which the *snam* appeared to him in the shape of a human being, disclosed to him its mystic name by which it might be summoned, and promised him protection and mystic power. The essential feature of this transmission of the *snam* was the blowing or breathing upon it. Without this, according to Paul, no transmission could take place. There is mystery power in the breath of a person. It is the manifestation of the spirit within him, and partakes of its nature. A person's breath conveys both good and evil influences. For example, a man seeking mystery power should never permit the breath of a woman to pass upon him or enter his lungs; it would nullify all his efforts, and effectually prevent the acquisition of the powers he sought if he did so. The verb "to revive" among the Stlatlumi shows how closely and intimately the breath and life or spirit of a person was connected in their eyes. The term is "ʼnp̄ralócem," and means in English "to sigh or breathe in the spirit, and open the eyes."

This method of acquisition of the totems while it makes perfectly clear the possibility of transmission of personal totems, and shows us that there is nothing inherent in the nature of such to prevent their being passed on from one individual to another, does not seem to suggest that this was the way in which the kin or group totems originated—at any rate, among these tribes—and we must consequently look in some other direction for the evidence on this head. This evidence will, I think, be found in the name systems of these tribes. This subject is so important in its bearing upon totemism, as well as being deeply significant in itself, that it calls for treatment under a special heading. This I have ventured to term *nomenclology*.

NOMENOLOGY.

In my paper on the "Origin and Import of Totemism" I took occasion to point out what my studies had led me to believe was the true source of totem group names. My investigations among the Salish during the past two years have confirmed me in this belief; and the evidence I have been able to gather on this head, taken in conjunction with that presented by Messrs. Spencer and Gillen from the Australian field, goes far, I think, to establish the view that in the name systems of savage races we find the true source of totem group-names. It is certainly noteworthy and significant that two races so widely separated and so dissimilar as the natives of Australia and those of this Continent should have so many points in common in their system of naming. Both have hereditary "secret" or "mystery" names, which always refer to some event in the lives of the ancestors of the groups or families, or to the supposed origin of the founders of these.

Among the Stlatlumi proper, and, according to all my informants, among *all* the interior Salish tribes, names were derived from two sources, "tel snam" and "tel stāz"; that is "from guardian spirits" and "from nick-names." The latter

¹ *Trans. R.S. Canada*, 2nd Series, vol. ix, sect. ii, 1903.

were comparatively rare, the main source being the *snam*. The same person might possess a name, or even several, derived from both sources. One curious fact about the *stāz* names is that they were hereditary. I call attention to this fact, because it shows us in an unmistakable manner that words or terms which have once been used as names are invested thereby in the unsophisticated mind with a special character and significance. They partake in a mysterious way of the nature of those who first bore them. I cannot say to what extent *stāz* names were employed apart from their original signification. They would appear to be generally given to those who resembled in some way the person who originally bore the name. One of Paul's names, he informed me, was a *stāz* name given him by his maternal grandmother. The name had been first borne by a son of hers, whom Paul seemed to recall to her. This son was a famous shot with the bow and arrow, and the name signified "good marksman."

As a rule, *stāz* names were descriptive of some characteristic of the person bearing it, either mental or bodily, and generally the latter: such as " 'ntlótealōc " = *squint-eye*, " 'nkwálālōc " = *staring-eye*, or the plural form, " 'nkwelkwálālōc " = *staring-eyes*.

Another curious fact about these *stāz* names is that they are never given to women. A woman's name is always an hereditary, family, or a self-acquired *snam* name, or both. She is never known by a nick-name.

All the hereditary names among these tribes are said to be either *snam* or *stāz* names. Each family possessed its own list or stock of names. Those belonging to, or which had been borne by, distinguished individuals of the family were the names most commonly used. They might be drawn from either the mother's or the father's side of the house. A large proportion of these names are animal or plant names; others are taken from inanimate objects or from natural phenomena.

Among the lower Stlatumh, Halkōmélem and Coastal tribes, names were derived from many sources. These, according to Paul, might be any or all of the following: "tel s'úlia," *from the dream spirit*; "tel ekókwa," *from grandmothers*; "tel smé'tla," *from dream dances*; "tel zūwén," *from mystery men*; "tel Qals," *from Qals*; "tel s'p'tákwetl," *from mystic beings*; "tel stāz," *from nick-names*; "tel Siam," *from the "pollatch"*; "tel ewoláam," *from Shamans*; and from several other sources.

These family or hereditary names among all the tribes, but especially among the Delta and Coastal divisions, were regarded as among the most sacred possession of the kin-group and were most jealously guarded. Men who, like Paul, were related by consanguineal or affinitive ties in different villages or groups, had distinct names in each.

Among the interior tribes, where the group-crest or totem was apparently unknown, there do not appear to have been any group names; but when we reach the lower Stlatumh, the Halkōmélem and Coastal tribes, where the personal totem or *snam* has largely given place to the group totem, the kin-name, or what is the same thing, the kin-crest, is everywhere common.

Whatever may have been the cause or causes which led to the partial decay of the personal totem and to the development of the kin-totem among these tribes, I think no one who takes all the evidence into consideration can doubt that among the Salish, at least, the personal name and totem gave rise to the group or kin name and totem.

Throughout all the Salish tribes¹ the local or village group, as a whole, invariably bore a topographical name, but among the lower tribes, the subdivision of the village group, the constituent kin-groups or families, are distinguished from one another by different crests and crest names. These crests and names are totemic in origin and significance, and are almost invariably derived from the early ancestors of the family or group, commonly from the "First man" or "Founder" of the family. Among certain groups these "First men" are always conceived as "*tel swéyil*," *heaven born*; others, again, are "*tel temóq*," *earth born*. These resemble the *ertwa* of the Kaitish and Unmatjera, and are always regarded as "real men." Paul's kindred at Yale claim descent from these, and their totem symbols or crest is a human figure. Paul remarked in this connection, "If I were to die here (Port Douglas), and my people were to bury me in the old-fashioned way, they would paint or carve a figure of a man on my coffin as well as my other crests. Anybody seeing this would know that I belonged to Yale on one side of my family."

Yet other family groups are thought to be descended from the mythic semi-human, semi-bestial beings of the S'p'tákwetl days. But from whatever source their traditions make them spring, we always find their names are hereditary and relate to incidents in the lives of the fathers or early members of the group.

Now, as most of these incidents are clearly mythical in character, they cannot be the true source of the names, and must have been created to account for the names themselves. Whence, then, came these family hereditary totem names?

We have seen that the source of a large proportion of the personal names was the *snam* or *nagual*; we have also seen that these personal names are hereditary, and descend from father to son, or from generation to generation. May we not, then, reasonably conclude that the hereditary kin-name had a similar source, and was the personal *snam* name of some distinguished ancestor of the kin-group? Holding the views that the Salish did—views which appear to be common to unsophisticated races everywhere—that the beings which peopled the earth in the "days of the new," partook of the character and shape of both man and beast, it would be strange if in their endeavours to account for some of their hereditary names their imaginations did not suggest relationship to and descent from these beings. To their minds there was nothing impossible or even incongruous in such a relation, as their myths, which I have recorded, plainly show. And if this be true, as I hold,

¹ It is not without point and interest to remark here that we find many of the local totem groups of the matrilineal Haida bearing topographical rather than totem names, though they possess the latter as well as distinguishing group-crests.

of the Salish, then it may very well be true of all other unsophisticated peoples which hold similar animistic beliefs.

I have said that a certain sept or kin-group, to which Paul belonged on his father's side, traced their descent from the "ertwa men" of the S'p'tákwetl days, and owned a 'nteñwálap or crest in the form of a human figure. But besides this group there was another with which he was associated by affinitive ties at Yale which traced its descent from the mountain-goat, and whose crest or kindred symbol was the figure of this animal. The traditional origin of this group is given in a very interesting and instructive myth which I have given in full below.

According to this myth, the founder of this totem-group was not a "First man." He was a youthful hunter, who lived with his parents in a village with other families. He was accustomed to hunt the wild goat; and it seems that both he and the rest of his tribe had been careless in their treatment of the carcasses of their game. The chief of the goats therefore planned to draw him to their camp and reveal to him their mystery powers and teach him the proper way to treat the "animals" which he killed. These goats were like the S'p'tákwetl beings; they had a human as well as a bestial side. He stayed with them and learnt many things; assumed the form of a goat; took two of their women for wives; had children by them; and was later sent home again with his two sons, who became the founders of the mountain-goat kin.

Thus the story has it; but the facts of the case are most probably that a certain young man went off to undergo his puberty training and had a dream or vision of the mountain goat, which he regarded as his *snam*. He may have dreamt the incidents of the story, which are thoroughly in keeping with Indian conceptions, or they may have become associated with the kin-totem in some other way.

The value of the myth to us is in its revelation of the workings of the primitive mind, and of the way in which it looked upon nature. Viewed in this way, the myth will often offer to us valuable light and suggestion as to the real origin of what it purports to explain.

The family hereditary names of the group, whom tradition derives from the "ertwa men," all relate to the "mystery powers" of the "First man," or to a magic contest he had with the demi-god Qals. It is recorded that when Qals was travelling down the Fraser he stopped at Yale to try his mystery power upon Paul's paternal ancestor, whose name was Qaflqilmos, which means "great in mystery power," having much the same signification as the term "Qals" itself. The contest between the two was very severe, and Qaflqilmos was the victor. The trial between them seems to have consisted in taking away each other's strength and vigour. When Qals perceived that he was beaten, he told his adversary to take a measuring stick (*sqélemtén*) and measure all the different parts of his body.

Qaflqilmos did this. Qals then said, "O my grandfather,¹ you are very strong; now make me strong again." Qaflqilmos restores him to strength and vigour

¹ Note the form of address.

again, and as they parted Qals bade him thereafter call his children by the names of the different measurements he had taken of his body.

One of Paul's names, viz.: "sqélemken" = *head measure*, is a specimen of these names. Other names of this family are "slátetel," "slátœtluk," "slátcelât." These are also called "tel Qals" or "Qals' names." They signify "power to transform." The first was borne by Paul, the second by his brother, and the third, which has the feminine suffix, by his sister.

Paul had kindred at Stseélis, at Lilüetól, and at several other villages. In each of these he had one or more names peculiar to the group or kin to which he was affiliated. One of his Stseélis names was "tel zūwén." This was a "mystery" name, and was supposed to carry with it power over the salmon. The term was "Swätlálsulten." Zūwén names always went in pairs, that is possessed a masculine and a feminine form. The feminine form of this was "Swätlálsulwet."

Another pair of these names was "Skwiláqlanoq" (masc.) and "Skwiláqtelât" (fem.) The names of two of the "first pairs" of the Skaulits, which I gave in my notes on that tribe last year, are also Zūwén names, Paul said. Another specimen of these, which belonged to some of the Coast Salish, is "Skwélesiltén" and "Skwélesât." These are derived from the word "copper," *kweélis*, and evidently commemorate the acquisition of some "copper treasure."

Paul's most honourable name at his mother's village of Lilüetól was "Nérépekenálet," which signifies "to grow or become great." This also was a Zūwén name.

It is difficult to ascertain with any exactitude who or what these Zūwen people were. They were supposed to possess certain mystery or magic powers. They used esoteric formulas or incantations in their ceremonies or performances, the knowledge of which was most jealously guarded, and only spoken of in whispers. When a Zūwén person desired to initiate his son or nephew he took him apart by himself, gave him a Zūwén name, generally his own, and revealed to him in whispers his sacred knowledge concerning the origin of his family, and imparted to him the word or words of power.

The Zūwén do not appear to have been a brotherhood or society. They are supposed to be the lineal descendants of those who traced their origin to the mythic beings of the S'p'tákwetl times, for they are thought to have power, by means of certain secret ceremonies and mystic words, to summon or compel the presence of the animals which are the modern representatives of their mythic ancestors.

For instance, the elders of the mountain-goat people of Yale and of the Sturgeon people of Skaulits could go to the mountains or to the river, as the case may be, and by a mystic dance, by spitting and breathing on their hands and wrists and rubbing them in a peculiar way, and by the utterance of the "words of power," cause their "relatives" to come and be killed for food. According to Paul, who is related to the Sturgeon people, the elders of this kin-group met together at night and invoked the sturgeon in the mystic tongue in such words as these: "O, our grandfather (or grandmother), come to your grandchildren and be killed for food."

Shortly after a sturgeon would be taken. When the fish was killed the carcase was drawn to the shore and secured for the night. Next morning at sunrise it was cut up and distributed, great care being taken to wash all the blood spilt in the operation back into the water. The offal was also carefully gathered up and returned to the water, and, after the fish was eaten, all the bones likewise. The reason for this I gave in the Sturgeon myth recorded in my last report; it will also be found in the myth of the mountain goats herein recorded. The whole ceremony of cutting up was carried out with great decorum and reverence. The fish might be shared among all the tribe, but only those who belong to the Sturgeon crest or kin could assist in the capture and cutting up of the creature and in the disposal of the blood, offal and bones.

When cutting up the sturgeon the spinal cord ("Kwátlala") is taken out and cut into pieces about six inches long. A piece of this is given to each man assisting in the operation, but no woman or youth must touch it. The men who receive these strips of "Kwátlala" take them home and suck them. Later they return them to the elderman or master of the ceremonies, who takes them, and some of the eggs or the head of the sturgeon, and makes a soup from them. Before returning the strips of "Kwátlala" each man puts his private mark upon his piece, and when the soup is ready he gets it back again in his portion. His wife may now eat of the "Kwátlala" if she has not lately given birth to a child or recently recovered from her catamenial flux.

Similar ceremonies were performed by other "crests" or kin-groups who claim descent from S'p'tákwetl animals.

If we take the culture of the Interior Salish as typical of the original Salish, then the Zúwén features are comparatively recent in their growth and appearance. They are unknown in the interior tribes. We first meet with them among the lower or mixed StlallumH. Below this they form an essential and characteristic part of the sociology of the Halkómélem and Coast Salish and play an important rôle in the name systems of these tribes.

I think it well to remark again that names among the Salish tribes, as among other of our native stocks, seem never to have been used in the sense in which we employ them, with the possible exception of the stāz or nickname. And even these had a sense and significance in the native mind they never have in ours. It is somewhat difficult, therefore, for the sophisticated student to rightly comprehend what "names" signified to the Indian. Apart from the stāz names, they are never used as mere appellations to distinguish one person from another, as among ourselves, nor do they seem to have been used ordinarily as terms of address. They are primarily terms of relation or affiliation, with historic and mystic reference. They were reserved for special and ceremonial occasions. The ordinary terms of address among the Salish tribes, as among other primitive peoples, were those expressive of age. Length of years with them carried with it experience and wisdom, and, therefore, honour. It was customary, therefore, for the speaker, when he addressed a person whom he wished

to honour or placate, to apply to him some term indicative of superior age, and so of superior honour, such as uncle, aunt; father, mother; grandfather, grandmother. Folk-tales and myths are full of such examples of address. Terms of address within the family circle are all framed on the same plan. A brother does not call his brother or his sister by a *snam* or hereditary or even by a *stāz* name, but always by a term expressive of their relative ages; and when speaking of them to others he uses terms with similar meanings. A man's "proper" names seem only to have been used among the Salish on ceremonial occasions, or when one wished specially to gratify or honour a person. Said Paul to me in this connection: "When I was a little boy my mother would sometimes speak to me by one of my ancestral names to coax me into doing something for her, or when I had gratified her by some act." Or again: "If my father or uncle had given somebody something, such as food, or skins, or blankets, the recipient would invariably, in thanking him, employ one of his 'proper' names."

On occasions of public ceremony, such as the potlatch or other feasts, or at the winter dancing, men were always formally addressed by their hereditary, mystery or *snam* names. During the *Smētlās*, among the *Halkōmélem* tribes, the dancers were always called and addressed by their *Smētlā* or *nagual* names, but these were dropped again as soon as the *Smētlās* was over, more particularly if the name itself carried in its ordinary sense any dishonouring reflection with it. Some animals, such as the dog, were held in small esteem by the Salish, and a man, whose *sulia* was a dog, was not proud of the circumstance after the *Smētlās* season was over. During the dancing he would be spoken of and addressed by his "dog" name, but after it was over it would be deeply offensive, besides being contrary to etiquette, to address him by this term. When I sought an explanation of this from Paul he replied that a dog was the absolute property of its owner, who might ill-treat it or kill it, or do whatever he liked with it, as with a slave. It had no rights of its own; it lived by sufferance, consequently it was despised and held in small esteem. A person, therefore, having a "dog" *sulia* or name was not particularly proud of it outside of the *Smētlās* (where it had no offensive signification, being then a "mystery" object), and was not desirous of having it applied to him, as it carried with it a suggestion of "dog" descent,—an origin as ignoble and contemptible in Indian eyes as in those of more sophisticated races.

On the other hand, some of the *Smētlās* names were of honourable import, and conferred distinction upon their owners. A person possessing such a name would feel gratified at having it applied to him at any time.

In the *Smētlās* of the *Stsēélis* the elderman of the mountain-goat kin always danced the "Goat" dance, which was characterised by his wearing a goat-skin with the hair upon it. This he would from time to time turn about, at one time with the hair inside, at another the opposite. This action portrayed the dual nature and the transformation of his goat ancestors. The dancer and the dance both bore the name *Tlipelkélem*, which signifies "turning the hair inside," that is, "becoming a man."

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According to Paul, among the *Halkōmēlem* no man of position or rank or

family had a "stáz" name. Such names were borne by persons of inferior station only and by slaves. Men of rank always bore hereditary "zūwén" or mystery names indicative of their honourable descent. Among these tribes every family or kin-group of distinction had its pedigree and names of descent and kin-crests. All names were known publicly, but their significance and the family traditions relating to them, more particularly those belonging to the "zūwén" class, were secret and private to the individual or to the kin-groups. Paul said that any other Indian of "family" could tell to what class a man belonged as soon as he heard his name, and whether the term were a "zūwén," or "mētłás" or other name.

One peculiarity about *snam* names was that the term was invariably more or less modified in form. Among the lower Stlálumh, for instance, the name of a man whose *snam* was the grizzly bear would be "'Nklatel-mácket," and that of a woman "Klatlil-ménak." The common term for *grizzly-bear* was "Stlálálem." Teit has remarked in this connection that the totem names of the Thompson are modified forms of the common names of the objects from which they are derived. The practice would therefore seem to be a customary one.

CRESTS.

Intimately connected with names were the personal and family "crests." Indeed, in a certain sense the Salish kin-names may be said to be the result of the crest, the kin or family being known and distinguished by its crest; so that if further evidence be wanting to sustain my claim, that the kin-name was originally the personal mystery or *snam* name of one of the ancestors of the kin, it may be found in the study of these crests.

There were two kinds of these, called in the Stlálumh dialect the "'nteūwálap skweékwiłauq," or *dream picture* belonging to the individual, and the "'nteūwálap tlel (=tel) kólelea" or *picture of descent* belonging to the family, and the latter is undoubtedly the former become hereditary. And just as there are no hereditary kin-group names among the Interior tribes so are there no kin-group crests.

According to Paul every individual had a *snam* mark or picture, in other words a personal "crest," the symbol of his nagual. This he customarily placed upon his personal belongings to mark or distinguish them from those of his fellows. But when we descend the river and meet the Delta and Coastal tribes, we find the personal "crest," like the personal totem, giving place to the kin-group "crest," which among these tribes is possessed by every family of standing, and is its peculiar distinguishing visual mark.

Whenever a dwelling was erected, the common practice in earlier days was for the eldersmen of the kin-groups to carve, or have carved for them, on the main posts of their "apartments" their hereditary 'nteūwálap kólelea or "crests of origin." Said Paul to me in this connection: "If you had come to my father's house fifty years ago, you would have seen a 'picture' carved on each of the main posts of the interior, and had you asked him what those 'pictures' meant, he would have answered you with pride: 'ne nteūwálap tlel te' kólelea,' *my crests*

of descents." Sometimes these figures were carved on the exterior of the building or erected on poles or placed on the gable ends. They were also invariably painted or carved on the family graveboxes.

Pride of "family" is the distinguishing trait in the character of the Delta and Coastal Salish. However this may have been developed, whether by spontaneous growth or as the result of the conquest and subjugation of an inferior alien race, there can be no doubt that it has been one of the chief factors among these tribes in the creation of family traditions, and in the evolution of kin crests and names from the earlier personal crests and names.

The same desire and craving for social distinction led to the rise and development of the "potlatch" and to the so-called secret societies of the tribes of this region.

TIME, OR DIVISIONS OF THE DAY.

The StlatumH language is rich in terms or phrases expressive of the "time" or divisions of the day. I have not met with similar divisions in the other dialects I have examined, though it is possible they may exist. The following list is by no means exhaustive:—

- plan tēāc p'ēil, *aurora, or daybreak, ad litt.* "just it comes day."
- plan aitl p'ēil, *dawn, ad litt.* "just now morning."
- plan tētl pūlmūq, *daylight, ad litt.* "just see things."
- plan aitl eskēt, *broad daylight, ad litt.* "just now day."
- ōtska snūkuma, *sunrise, ad litt.* "outside sun."
- plan kāqēqetka, *early morn.*
- kāqātka (voice dwells on second syllable) *midway between sunrise and noon.*
- ken ripa, *noon, midday.*
- ken mūmulkwa, *two hours (approx.) afternoon.*
- ken mūlekwa, *middle of afternoon.*
- rāpelmin, *about four hours after noon.*
- ālac kenmūlekwa *three-fourths of the day gone.*
- kēlekam snūkuma, *sun sitting down.*
- kehīma snūkuma, *sunset, ad litt.* "gone the sun."
- rap, *evening.*
- skaútlenteūt, *creeping up the mountain.* This refers to the line of shadow on the eastern mountains.
- ketchipkwa, *reached the top, i.e., the line of shadow.*
- kekweēca, *twilight.*
- ckietlīpa, *getting dark.*
- kātīlīpa, *night, darkness.*
- klipetlpēm, *pitch dark.*

SUNDRY BELIEFS AND SUPERSTITIONS.

To sneeze three times in succession was believed by the StlatumH to bring good luck to the person sneezing. To sneeze through the right nostril, nzāaluke,

was also a sign of good fortune, but through the left nostril, 'ntcëkwälukc, a sign of bad fortune.

The small red lizard was much dreaded by the Stlatlumi, who regarded it in much the same light as the Haida did the mouse. They believed that it entered a man through his nostrils and ate up his heart and liver, and thus killed him.

The following story illustrates their superstition on this head. Two men were out hunting a long distance from home. One of them went off to fish alone, and came to a certain spot where he perceived many of the stones on the beach stained with a peculiar yellow matter. He thought to himself: "This is a 'bad place to be in; there must be lots of lizards about here; I had better get away at once." So he hurried off and went back to his comrade, and told him he had by ill luck chanced upon a lizard colony, and that it would be wise for them to leave that neighbourhood as quickly as possible. His companion agreed, and they set off without delay, travelling for the rest of that day and all through the following night, without stopping to rest. When they got home, the man who had visited the lizard "village" told his wife what had happened, bidding her and the children watch at the door while he slept. She rolled him up in a blanket and he slept all that day, while she and the children watched. In the evening he rose and took their place, and sat watching by the door all night. No lizard appeared that night. Next morning he went to bed again, and the family kept watch as before. Early that morning the wife had occasion to go down to the river for water, and as she stooped to dip it up, she perceived two lizards hiding under the bottom of the canoe. She straightway killed them and hurried back to tell her husband that the lizards had followed and found where he was staying. He bade her watch carefully all day that none came near while he slept. The next night he watched again. The night was the most dangerous time, as the lizards then wandered about. About sunset therefore he made a large quantity of brine, and took a large basket and set both by the door and sat down to wait events. As soon as daylight had gone, the lizards began to come forth in twos and threes. They sought to enter the house, but when they came near the doorway, he poured brine over them, which instantly killed them. When dead he placed them in the basket, and by morning he had filled it with dead lizards. They continued to watch and kill the lizards in this way till all had been exterminated, and the man was safe from them again.

This is said to have happened within the last few years. It is clear that the incidents are modern, because of the use of the "brine" to kill the lizards. The Indians had no salt and therefore no "brine" before the advent of the whites.

LINGUISTIC.

As far as I am aware, no attempt has been made to set forth the grammatical structure and peculiarities of the Stlatlumi speech, which, while approximating in its vocables to the N'tlakápmuq on the one side, and to the Halkómélem on the

other, is quite distinct in structure from either of these dialects. Some of the peculiarities are very interesting. The more noticeable of these are the verbal termination "En," which is not found in any of the other dialects I have examined; a plural article or demonstrative "ē" which precedes substantives used in a plural or collective sense, and in certain constructions, is suffixed to verbs as a pronoun of the third person plural; and a final "a" which is invariably added to nouns and pronouns in composition.

Thus:—

túk-En, *to take up* ;
 nák-En, *to charge* ;
 záq-En, *to pack* ;
 caúq-En, *to wash* ;
 átsuq-En, *to see* ;
 suk-En, *to split* ;
 zōwát-En, *to understand* ;
 ē skelaúa, *beavers* ;
 é stlótla, *deer* ;
 ē skáka, *dogs* ;
 méteak-e, *they get up* ;
 k'leá'k-ē, *they go away* ;
 kláz, *canoe*, in composition, kláza ;
 kō, *water*, in composition, kōa ;
 hómit, *paddle*, in composition, hómita ;
 teéEkutEn, *spear*, in composition, teéEkutEna ;
 katl, *our*, in composition, kátla ;
 kálep, *your*, in composition, kálepa.

Other examples may be seen in the native text. Other peculiarities not observable in the dialects previously examined are certain incorporative or enclitic particles which have the function of an objective pronoun of the third person; the use of the verbal affix *Es* or *Ec* (otherwise as *or ac*) as a prefix to words to give them verb force, and a modification of the same affix under the form "eEc" or "ses" to signify action upon something.

Thus:—

réEp, *to grow* ;
 rēEps, *he grows* ;
 rēEpstalī, *to make him grow up* ;
 nauk, *to steal* ;
 nauk-mén-ta'lī, *steal him away* ;
 nauk-mén-Em-to, *he was stolen* ;
 nae, *to go* ;
 nae-mēn-ac, *he went to him* ;
 teéōq, *to come* ;
 teéōq-mēn-ac, *he came to him* ;

nek'ite, *to put in the mouth* ;
 nek'ite-mēn-ac, *to put it in his mouth* ;
 skwāl, *to say, tell* ;
 skwālmēn, *she tells him* ;
 mieite, *to close the mouth* ;
 Ec-mitite, *he closes his mouth* ;
 mētcōc, *to mark or paint the face* ;
 Ec-mētcōc, *he paints his face* ;
 nauk, *to steal* ;
 Ec-nauk-tō, *he has been stolen* ;
 Ec-mētcak, *he sits down* ;
 tcēoq, *to come* ;
 tcēoq-as, *he comes* ;
 tcēoqcEc, *he comes with it or it brings it* ;
 kānēm, *to hear* ;
 kanēmEc, *he hears him* ;
 ātsuq, *to see* ;
 ātsuq-cEc, *he looks after him or it* ;
 tlēek, *to come* ;
 tlēek-cEc, *he brings or comes with it*.

As in the other dialects examined, we find a distinct and separate particle in Stlathumh to express futurity ; no two thus far have been alike.

My grammatical data have all been drawn from the middle Stlathumh, from the Līlūetōl or Līlūet proper. I consider this the purest form of the Stlathumh speech. The dialectical differences in the upper and the lower tribe, however, are not great, and belong rather to the vocabulary than to the structure of the language.

The chief interchanges of letters are c=sh for s. This was particularly noticeable in the speech of Paul. L and n also commonly interchange. In the mouth of one person the "l" sound will predominate, in that of another the "n" sound. The long vowels ē, ī, and ai are sometimes very difficult to discriminate. The investigator will find himself sometimes using one, and sometimes another, in writing the same word. In the texts as here presented, I have made an attempt at uniformity in the use of these vowels. The short vowels are also very indeterminate in character.

PHONOLOGY.

Vowels.

a as in English *hat*.
 ā " " *father*.
 â " " *all*.
 ä " " *gnat*.
 e " " *pen*.
 ē " " *they*.

i as in English *pin*.
 ī " " *pique*.
 o " " *pond*.
 ō " " *tone*.
 u " " *but*.
 ū " " *boot*.

ɛ, obscure vowel as in English *flower*; ^u written above the line, a vowel sound which mostly follows the palatised k' and is only partially articulated.

Diphthongs.

ai, as in *aisle*; au, as in *cow*; oi, as in *boil*.

Consonants.

b as in English.

h „ „

k „ „

k' a strongly palatised or "clicked" k.

ḳ intermediate between our k and g.

tl an explosive palatised l.

L the same but shorter, approximating to the sound of the final -*tle* in the word *cuttle*.

l as in English mostly, but interchanging with n in the speech of some Indians.

m as in English.

n as in English, sometimes more strongly nasalised than with us.

p as in English.

p' no English equivalent, semi-mute semi-sonant.

r the sound this letter stands for is not our r, but something midway between it and l.

t as in English mostly, sometimes intermediate between our d and t.

t' a palatised or "klicked" t, scarcely distinguishable from the "klicked" k, but nevertheless a distinct sound.

w as in English.

y „ „

q as in *ch* in *loch* in broad Scotch.

q approximately as *wh* is uttered in North Britain.

ɥ as the German in *ich*.

c as in English *sh*.

tc, as *ch* in the word *church*.

ts, as in English.

dj, as *j* in English *juice*.

kw, as *qu* in the word *quantity*.

The comma sign, ', written above the line, means a pause or hiatus usually caused by the elision of a vowel. When placed before the letter n thus, 'n, it marks the absence of the initial e sound. This n is a characteristic initial sound of many "proper" names in StlatlumH. The same feature is found in a still more marked degree in the neighbouring N'tlakápanuq.

Accent.

Accent in the Stlatlumi follows much the same laws as in the other Salish dialects examined. There are two accents, a primary and a secondary one. The former marks the principal radix, and the secondary the quantity of a word. Accent also plays an important rôle in oratory and rhetoric.

Number.

Number is distinguished in Stlatlumi, as in the other Salish dialects, in a variety of ways, the commonest of which is peculiar to itself. This is by prefixing the demonstrative particle *ē* to the object word and adding to the latter a final *a*, thus: *tē skelau'*, *a beaver*; *ē skelau'a*, *beavers*. This *a* is also added to words in the singular in composition. It therefore is not characteristic of plurality or severalty, though it is invariably found in company with the number-making particle. Reduplication plays its ordinary rôles in the ideas of severalty or distribution in Stlatlumi.

The vocabularies and texts will afford abundant examples of these.

Gender.

The formal grammatical gender which I have pointed out in other dialects appears to be wanting in the Stlatlumi. The demonstrative particles have the same form with masculine as with feminine terms, with one exception. I have drawn attention to this under "Terms of Consanguinity," page 206. When therefore it is necessary to distinguish gender, it is effected by placing the terms for "man" or "woman" before the class word. That for man is somewhat modified. Thus:

my child (masculine), *tē skai'wa n'skóza*.

my child (feminine), *tē yákutca n'skóza*.

The term "old" used substantively is sometimes differentiated to mark gender. Thus: *kutlmén*, *old-man*; *kutlmímen*, *old-woman*.

Substantiva Instrumentalia.

Besides the common characteristic suffix *-ten* or *-tel*, we have another instrumental suffix in Stlatlumi, viz., *min*. I observed a few cases of this suffix in Siciatl, but it was not so characteristic of that dialect as of this, where it holds a place equally with the commoner *-ten*. Sometimes it is interchangeable with it, but not always so; there is therefore an interesting difference in the usage of the two suffixes. I give a few examples of each. Further examples may be found in the vocabulary.

-ten.	-min.
<i>anchor</i> , nūtcāmā-ten.	<i>adz</i> , klā-min.
<i>bed</i> , āqētc-ten.	<i>bowl</i> , 'nklaúka-min.
<i>comb</i> , wēntuk ^u -ten.	<i>file</i> , zúk'a-min.
<i>language</i> , 'nkwālūt-ten.	<i>paint</i> , qékwe-min.
<i>moon</i> , k'lánām-ten.	<i>spoon</i> , etlaké-min.
<i>trap</i> , kákil-ten.	<i>wash-tub</i> , caúq(E-)min.
<i>a borer</i> , qútuk-min or qútuk-ten.	

Substantiva Officialia et Attributiva.

These in StlatlumH are formed by adding the suffix -ōtl or ōetl to the substantive or verb, which may or may not be duplicated, thus: *a liar*, kekezōetl, from kákāza, *a lie*. Here the vowels of the term have undergone modification, but this does not always happen.

- a thief or robber*, nuk^unāk^uōetl; from nuk^u, *to rob*.
a stutterer, es'nāēnetcōetl; from es'nāēnetc, *to stutter*.
a tattler, kwālūt-ōetl; from kwālūt, *to speak, tell*.
a hunter, pukpēekem-ōetl; from pēekem, *to hunt*.
a dancer, mōtsōm-ōetl; from mōtsōm, *to dance*.
a singer, klēm-ōetl or ētētlum-ōetl; from klēlēm or ētlum, *to sing*.

Synthetic or Incorporative Nouns.

These are mainly employed in the Salish dialects when speaking of the body or its parts. A few other class nouns such as those for house and trees have also incorporative forms, but they are truly characteristic of corporeal terms only. Thus:

- tzāweqén-am, *to wash one's feet*.
tzāwák'-am, *to wash one's hands*.
tzaukw-am, *to wash one's head*.
tzāwōc-em, *to wash one's face*.
tzawawátc-en, *to wash one's breast*.
tzauwáck'welt-am, *to wash one's throat*.
en-tzaúk-em, *to wash one's back*.
en-tzawán-am, *to wash one's ear*.
en-tzōtzaulúkc-em, *to wash one's nose*; here the term is reduplicated because of the two nostrils.
en-tzauwālós-em, *to wash one's eye*.
en-tzūtzauwālós-em, *to wash one's eyes*; reduplicated to mark number.
en-tzauwalēmát-em, *to wash one's neck (at the back)*.

PRONOUNS.

1. *Personal Pronouns.*

Of these there are three classes in Stlatlumh, viz., the Copulative or Enclitic, the Independent, and the Incorporative.

Copulative Pronouns.

Employed with Indicative mood.

Employed with conditional mood.

Singular.

I, ken or kan and tlkan.

I, -an, -en ; ens, endj.

Thou, kauq and tlkauq.

Thou, -auq, -q, cū.

Plural.

We, katl, kátla and tlkatl, tlkátla,

We, -em -m, -at.

em.

You, kálap, kálapa and tlkálap, tlkálapa.

You, álep, -lep, -ep.

The forms employed with the third person are not pronouns, so I do not give them here. They are merely verbal terminations of auxiliary verbs, and the difference between the singular and plural is just the addition to the latter of the plural demonstrative to mark number.

These copulative forms are generally suffixed to the verbs. Sometimes, however, they are prefixed. When prefixed they give a somewhat different sense to the verb.

Independent Pronouns.

I, me, sendj or sentc.

we, qic-némel or s'némōtl.

thou, s'núwa or s'núa.

you, qic-núlap.

he, she, it, s'nītl.

they, qic-nītl.

Other forms which are demonstrative in character, employed with the verb in the third person, are :—

Singular.

tā, tāó, tūtēwá.

Plural.

étlū, entūēwá' ézō.

2. *Possessive Pronouns.*

Of these there are two forms, the general and the selective. Both are more or less enclitic, thus :—

Singular.

n', *my*, as n'-skáka, *my dog*.

-cū, *thy*, as skáka-cū, *thy dog*.

-c or -ca, *his, her*, as skáka-c, *his, her dog*

Plural.

-tlkatl or katl, *our*, as skáka-tlkatl, or skáka-katl, *our dog*.

-lap, *your*, as skáka-lap, *your dog*.

-ē, or -ēha, *their*, as skáka-ē, *their dog*.

Selective Form.

ten skáka, *my dog*.

tē skáka-tlkátla, *our dog*.

tē skáka-cūwa, *thy dog*.

tē skáka-lápa, *your dog*.

tē skáka-ca, *his, her dog*.

tē skáka-ēha, *their dog*.

3. *Locative Possessive Pronouns.*

This class of pronoun has in addition to the possessive element a locative signification, indicating the position of the object possessed, thus:—

Object present near speaker.

Singular.

my, tēn, as tēn skáka, *my dog*.

thy, te' - - - cūwa, as te' skáka-cūwa, *thy dog*.

his, her, te' - - - ca, as te' skáka-ca, *his, her dog*.

Plural.

Our, te' - - - tlkátla, as te' skáka-tlkátla, *our dog*.

Your, te' - - - lápa, as te' skáka-lápa, *your dog*.

their, te' - - - ēha, as te' skáka-ēha, *their dog*.

Object absent or distant from speaker.

Singular.

my, nēn, as nēn skáka púkuk^u, *my dog is white*.

thy, nē, as nē skáka-cūwa púkuk^u, *thy dog is white*.

his, her, nē, as nē skáka-ca púkuk^u, *his, her dog is white*.

Plural.

Our, nē - - - tlkátla, as nē-skáka-tlkátla púkuk^u, *our dog is white*.

your, nē - - - lápa, as nē-skáka-lápa púkuk^u, *your dog is white*.

their, nē - - - ēha, as nē-skáka-ēha púkuk^u, *their dog is white*.

These locative particles are the demonstratives "teē" or "teä" = *here* and "nē" = *there*. This latter is the common sign for the past in verbs in the Halkōmélem and Sk'qómic.

Once, in the text of the mountain-goat myth, the form "kwen" = *my*, appears. This form is common in the Halkōmélem and is employed when the object is present but invisible to the speaker.

4. *Substantive Possessive Pronouns.*

These likewise have a general and a selective form, thus :—

General form.

<i>mine</i> , n'tcūwa,	<i>ours</i> , tcūwatlkatl.
<i>thine</i> , tcūwacū,	<i>yours</i> , tcūwalap.
<i>his, hers</i> , tcūwac,	<i>theirs</i> , tcū-ē.

Selective form.

<i>mine</i> , tēn tcūwa,	<i>Ours</i> , tē tcūwatlkatla.
<i>thine</i> , tē tcūwacū,	<i>yours</i> , tē tcūwalāpa.
<i>his, hers</i> , tē tcūwaca,	<i>theirs</i> , tē tcū-éha.

These forms are also used with the object when they become the equivalent of our emphatic forms, my own, thy own, etc., thus :—

nētl n'tcūwa tēftūq, *it is my own house.*

nētl tcūwatlkatl tēftūq, *it is our own house.*

5. *Incorporative Pronouns.*

It will be seen that these present considerable differences from the corresponding forms in the dialects previously examined.

nōk ^{ua} n-teē-tlkan	kitl, <i>I will help thee.</i>
„ -tōmō-tlkan	„ <i>I will help you.</i>
„ -tc'-kauq	„ <i>thou wilt help me.</i>
„ -tōmōtl-kauq	„ <i>thou wilt help us.</i>
„ -tcē-m	„ <i>we will help thee.</i>
„ -tām-tlkālap	„ <i>we will help you.</i>
„ -tc-aic	„ <i>he will help me.</i>
„ -tō-mōtl-ac	„ <i>he will help us.</i>
„ -tcē-hac	„ <i>he will help thee.</i>
„ -tām-ālāp-ac	„ <i>he will help you.</i>
„ —————-ac	„ <i>he will help him.</i>
„ -te-ālitac	„ (étlū) <i>they will help me.</i>
„ -tcē-hac-wēt	„ „ <i>they will help thee.</i>
„ -tām-ālāp-ac	„ „ <i>they will help you.</i>
„ —————-ac	„ „ <i>teó, they will help him.</i>

These incorporative forms appear to be regularly and uniformly employed as we find them with other verbs, thus :—

ātsuqEn-teē-tlkan, *I see thee.*

„ -tc'-kauq, *thou seest me*

„ -tcē-m, *we see thee.*

átsuqen-tómōtl-kauq, *thou seest us.*

„ -tc-ac, *he sees me.*

„ -tómōtl-ac, *he sees us.*

„ -tcē-ac, *he sees thee.*

„ -tāmālp-ac, *he sees you.*

Reflexive Pronouns.

-tcūt.

ka cíkēn-teūt-kēna, *I struck myself (accidentally).*

ka „ -tcūt-kātla, *we struck ourselves (accidentally).*

This form is identical with that in the N'tlakápmuq.

Indefinite Pronouns.

tákēn-cwāt, *anybody.*

cwātac ka, *somebody.*

Interrogative Pronouns.

cwāt or cūwāt? *who?*

cwánōtl? *whose?*

stām? *what?*

kūn ka? *which?*

Examples.

Cwāt kō máiteintáli tc'á tcítūqa? *who made this house?*

Cwāt kauq? *who are you?*

Cwāt tī? *who is this?*

Cwāt teó? *who is that?*

Cwāt étlū? *who are they?*

Cwánōtl tcéá smáit? *who did this, ad litt. whose is this work?*

Cwánōtl teó tcítūq? *whose house is that?*

Cwánōtl teó? *whose is that?*

Cwánōtl tcéá? *whose is this?*

Stām tūō? *what is that?*

Stām kwa sqátl-cū? *what do you want?*

Stām tūá sqátl-cū? *what do you want?*

Nētl kūn ka? *which one?*

Demonstratives.

Singular.

tē, tí, tā, tē, teéá, étza, *the, this.*

teó, tūó or tōó, tūtēwa, *that.*

Plural.

ē, éha, *these.*

étlō or étlū, entūéwa, *those.*

PREPOSITIONAL PHRASES.

- EN tē kó'a, *in the water.*
 EN tē luk^u luk^u tzótca } *on the beach* { =edge of water.
 EN tē cēcúqtea } =beach proper.
 Ectlá tē tēftūqa, *near the house.*
 EN tē tēftūqa, *in the house.*
 Ecótlug EN tē tēftūqa, *within, or inside of, the house.*
 Entc-tlēk'ta, *up in the sky.* (stléket=sky.)
 'EN tē kutLhá, *on the stone.*
 EN tē teméqa, *on the ground.*
 EN tē qétc'ma, *in the box.*

NUMERALS.

The Salish dialects abound in class numerals and the Stlatlumi marks no exception to this rule. Some of these are given below. The simple absolute forms are as follows:—

1 pála.	10 k'ump.
2 ánūwac, or án'wac.	11 k'ump wē pála.
3 kátlac.	12 k'ump wē ánūwac.
4 qoótcin.	20 án'wac sk'umpe.
5 tcēlkst, teilkst.	21 án'wac sk'umpe wē pála.
6 tlákemikst.	30 katlac sk'umpe.
7 tcútlaka.	40 qoótcin sk'umpe.
8 pilóp'st, paló pist.	50 tcēlkst sk'umpe.
9 k'umpálmín.	100 hútcēpēqókēnk'st.

It will be seen that the Stlatlumi forms approximate closely to the N'tlakápmuq with the exception of two and ten. The number ten is the most constant of all the numerals and is found with but slight modifications in a large majority of the Salish dialects. This strange form in the Stlatlumi is therefore the more noticeable. The formation of the decades in this dialect is, however, the same as in the N'tlakápmuq.

CLASS NUMERALS.

Persons.

1 man, pápela, páp'la.	6 men, 'ntlátlákemkest.
2 men, Enán'wac.	7 „ 'ntcútlíctlaka.
3 „ Enkekatlac.	8 „ 'npálpilópict.
4 „ Enqānōnō'tcin.	9 „ 'nk'umk'umpálmín.
5 „ Entēl'teilkst.	10 „ 'nk'umak'umēp.

Animals.

These terms are confined almost exclusively to the smaller kinds of animals:—

1 p'epalä.	4 qoótein.
2 áan'wac.	5 t'et'et'ket.
3 kátlitlic.	10 k'uk'um'ep.

The interesting feature of these forms is the different manner in which the duplication is effected for the different significations.

	<i>Logs and long round objects.</i>	<i>Canoes, boats, ships, steamers, trains, etc.</i>	<i>Streams, creeks, small lakes, etc.</i>
1	pálalök ^u .	palólwētl.	Enáläptkwē.
2	nūwácalök ^u .	nūwasólwētl.	Enwácatkwē.
3	kátlalök ^u .	katlólwētl.	'nkatlátkwē.
4	qoóteinälök ^u .	qoóteinólwētl.	'nqóteinátkwē.
10	k'umpálök ^u .	k'umpólwētl.	'nk'umpátkwē.

	<i>Potatoes, apples, dollars, and other round objects.</i>	<i>Houses, tents, etc.</i>	<i>Spears, arrows, stones, etc.</i>
1	pálóca.	pálálete.	pálalite.
2	nuwacúca.	nūwacálete.	nūwácalite.
3	kátlúca.	kátlálete.	katlálite.
4	qoóteinúca.	qoóteinálete.	qoóteinálite.
10	k'umpúca.	k'umpálete.	k'umpálite.

The difference in sound between the last two classes is so slight that a European ear has difficulty in detecting any; but there is a distinct difference to the Indians. In counting with class numerals it was customary always to name the class object with the first number and again with the tenth.

ORDINALS.

first, kéla or kila.

second, an'wit.

third, Etinkekatlaetca.

fourth, Etinqóqóteintca.

fifth, Etinteilteilkistca.

sixth, Etintlaketlkum-kietca.

seventh, Etinteütltlakatca.

eighth, Etinpäpēlōpistca.

ninth, Etink'umk'umpalmintca.

tenth, Etink'umk'umēptca.

DISTRIBUTIVES.

<i>one each</i> , pīlpála.	<i>six each</i> , ē tlákeɛnikst.
<i>two</i> „ ē án'wac.	<i>seven</i> „ ē teūtláka.
<i>three</i> „ ē kátletlác.	<i>eight</i> „ ē palópst.
<i>four</i> „ ē qoóteín.	<i>nine</i> „ ē k'umpálmín.
<i>five</i> „ ē tefilkist.	<i>ten</i> „ ē k'ump.

VERBS.

The inflection of the verb in the Stlatumh is effected, as in the other Salish dialects examined, by means of affixes and auxiliary verbs. The regular past is formed by adding *tō* or *tū* to the present stem. A modification of this particle is effected to express very remote action by a lengthening or duplication of the vowel, thus :—*to-ó* or *tu-ó*. The longer the vowel is drawn out the remoter the action or event. This particle is the equivalent of the *ētl* of the Halkómélém and the *ōtl* of the Síciatl dialects. There appear to be no forms corresponding to the *ē* and *nē* of the Halkómélém, or to the *tē* of the Síciatl and Sk'qómic. The simple future is formed by the addition of the particle *kill*. It will be seen that this is different from any of the forms employed to express futurity in the other dialects examined, each one possessing a form peculiar to itself. There is a conditional future which is formed by prefixing the particles *tai* and *hōi*. Thus, “*tai hōi-kan-kálmin*,” *I shall sure to be hungry*, said by person who contemplates going a long time without food. Again *tai hōi kan-álsum*, *I shall be sick*, said by person who thinks he cannot escape a prevalent sickness.

This particle *hōi* is apparently the same as that which marks the regular future in N'tlakápanuq.

SUBSTANTIVE VERBS.

Present Tense.

sick, álsum.

kɛn-álsum, *I am sick*.

katl-álsum, *we are sick*.

kuq-álsum, *thou art sick*.

kélep-álsum, *you are sick*.

wā-álsum, *he, she is sick*.

wā-wēt-álsum, *they are sick*.

This tense may be otherwise rendered. Thus we may say :—

álsum-tlkan, *I am sick*.

álsum-tlkatl, *we are sick*.

The difference in meaning between the two forms in substantive verbs is that the former is employed to express a statement of fact, the latter is used in answer to direct questions and may thus be called the responsive form. It means also more than the former, and is best rendered thus : “*I am and have been sick for some time past*”; when the sickness has been of long duration this is expressed by dwelling upon the initial vowel or syllable, thus : *á . . . lsum tlkan*, *I am sick a long*

long time. This of course is a very primitive method and is commonly employed in all uncultivated languages. It is also the method employed by children in their speech. The superlative degree in comparison is likewise thus commonly expressed :—

Past Tense.

ken-tō-ālsūm, *I was sick.*

katl-tō-ālsūm, *we are sick.*

kuq-tō-ālsūm, *thou art sick.*

kélep-tō-ālsūm, *you are sick.*

wā-tō-ālsūm, *he, she is sick.*

wā-wēt-tō-ālsūm, *they are sick.*

This form is the equivalent of the Halkōmélem “*kákai-étl-teil*,” *I was sick.*

There are several ways of expressing the past in StlatumH. Thus I may say ālsūm-tlkan-tūó, signifying by this prolongation of the temporal element *tō* that I have been sick, but am at the moment of speaking nearly well again. Or I may say, wā-tlkan-ālsūm, *I have been sick but am now well.*

It is interesting to note that this past particle “*tō*” has an independent function, and is primarily a locative adverb, meaning “*there*.” The corresponding *ne* or *le* form of the Halkōmélem has the same double function and meaning, though in the interior it is employed by some of the tribes to express *future* states and actions. We get here a fine insight into the workings of the primitive mind and may perceive how the “*temporal*” elements of verbal conjugation are sometimes evolved. With the Salish speaker *time* holds a very subordinate place in his verbal syntheses. It is *place* rather that his mind dwells upon. Actions and states are always conceived by him as taking place *somewhere* rather than at *some time*. If it be necessary to mark the time this is done by using an independent temporal expression as “*yesterday*,” “*to-morrow*,” “*next moon*,” “*last moon*,” and so on.

But when this is not necessary the “*past*” and the “*future*” are both expressed by a term of *local* signification, that is by an adverb of place. It is not difficult to understand this. Both “*past*” and “*future*” actions are equally away from the speaker, are both over “*there*.” There is a “*there*” of the past and a “*there*” of the future, and thus we can understand how some of the Salish tribes have come to employ the locative *ne* to express “*future*” actions and states, and others the same particle to express “*past*” actions and states.

Future Tense.

ken-ālsūm kitl, *I shall be sick.*

katl-ālsūm kitl, *we shall be sick.*

kuq-ālsūm kitl, *thou wilt be sick.*

kálep-ālsūm kitl, *you will be sick.*

ālsūm kitl, *she, he will be sick.*

ālsūm-wēt-kitl, *they will be sick.*

The form—

ālsūm-tlkan kitl, *I shall be sick,*

ālsūm-tlkatl kitl, *we shall be sick,*

is also employed, but conveys a sense different from the other.

Periphrastic Form.

Entc'peténōcim kwendj hōz ālsum, *I think I am going to be sick.*

Negative Forms.

qoāz kwendj wā ālsum, *not I am sick.*

qoāz kwacū ālsum, *not thou sick.*

qoāz kwa-tlkatl ālsum, *not we sick.*

qoāz kwendj wā qātlemīn kwendj wā ālsum, *not I am desire I am sick, or I don't want to be sick.*

Conditional Forms.

etl-tcākwān-En tceā tē ālsum-tlkan kitl, *If I eat this I shall become sick.*

etl-āls'mEn kitl, *when I am sick.*

skānas kwendj wā ālsum, *I may be, or perhaps I shall be, sick.*

Miscellaneous Forms.

qoāz kwendj wā āloc kwendj ālsum, *I am not often sick, verbatim, not I am often I sick.*

pāpet-kan klō wā ālsum, *I am often sick.*

wā-kauq-ha-ālsum ? *are you sick.*

wā-tlkan, *I am.* qoāz, kwendj wā ālsum, *no, I am not sick.*

wā-ha ālsum ? *Is he sick?* wā, *yes, or he is.*

plan tlkan-wā-ālsum, *I have been sick already.*

tai hōi-ālsum, *I shall be surc to get sick.*

Interrogative Verbs.

Nāc, *go.*

Present Tense.

I go, nāc-kan.

we go, nāc-katl.

thou goest, nāc-kauq.

you go, nāc-kālep.

he, or she goes, nāc.

they go, nāc-wēt.

The past of this could be rendered by adding the locative particle *tō* to the present forms, but the past of this verb is not customarily used. They employ instead the verb *tcēoq* which has a double sense of "to go" and "to come." Thus "I went" would be rendered: *tcēoq-kan-tō*. The other "persons" would follow in like manner.

Future.

nāc-kan kitl, I shall go.

nāc-katl kitl, we shall go.

The other persons follow regularly in like manner.

Obligative Forms.

I must or ought to strike it, tē cīKEN-tlkan.
you must or ought to strike it, tē cīKEN-tlkauq.
we must or ought to strike it, tē cīKENém.

Conditional Forms.

when I strike, kwendj plan cīKEN.
when thou striketh, kw's plan' cū cīKEN.
when we strike, kw's plan cīKENem.
when you strike, kw's plan-'lēp cīKEN.

Optative Forms.

I wish I could strike it, nē^s-qat'l or 'nsqat'l kw's cīKEN-EN.
I wish we could strike it, nē^sqat'l kw's cīKEN-EM.
I wish thou couldst strike it, nē^sqat'l kw's cīKEN-auq.
I wish you could strike it, nē^sqat'l kw's cīk'nálep.

Interrogative Forms.

Did he strike it? cīKEN-ac wente? or cīKEN-ac-ha?
Yes, he struck it, cīKEN-ac.
Did you strike it? cīKEN-kauq wente?
I did, wá-tlkan.
Ought we to strike it? hōz wente cīKÉN-EM?

Deprecative Forms.

Please don't strike it, s'áluks qoāz kwácū cīKEN.
Please don't strike me, s'áluks qoāz kwácū cīKENTE.

Reciprocal Forms.

Let us strike one another, hōi-tlkatl-cīKEN-tūál.
they fought each other, ka hāz-tūál-wēta.

Iterative Forms.

I am repeatedly striking it, wātlkan cīKECKEN.
we are " " wātlkatl cīKECKEN-EM.
thou art " " wātlkauq cīKECKEN.
you are " " wā-tlkalep cīKECKEN.

It is interesting to note that the duplication for the first person plural is different from that of the others.

Negative Forms.

Present Tense.

I do not strike, qoāz kwendj wā cīken.
thou dost not strike, qoāz kwācū cīken.
he does not strike, qoāz kwā cīken-ac.
we do not strike, qoāz kwā cīken-ém.
you do not strike, qoāz kwālap cīken.
they do not strike, qoāz kwā cik' nētac.

Past Tense.

I did not strike, or I have not struck it, qoāz kwendj wā-tō cīken.
we did not strike it, qoāz tō-kwā cīken-ém.
Don't strike it ! qoāz kwā cū cīken !
Don't strike me ! qoāz kwā cū cīkente !

Infinitives.

to strike, cīken ; *to have struck*, cīken-tō.

Passive Voice.

Struck, cik.

Present Perfect Tense of Accidental Action.

I am struck, cikstōmhālem.
we are „ cikstōmólem.
thou art „ cikstōmém.
you are „ cikálep.

Present Perfect Tense of Purposive Action.

I am struck, cikentcálem.
we are „ cikentōmólem.

Recent Past Present Tense of Accidental Action.

I have been struck, cikstōmhālem-tō.
we have „ cikstōmólem-tō.

Recent Past Perfect Tense of Purposive Action.

I have been struck, wā-tō-cikentcálem.
we have „ wā-tō-cikentōmólem.

Remote and Past Perfect of Accidental Action.

I have been struck, cikstōmhālem-tō...ō'.
we „ „ cikstōmólem-tō...ō'

The longer the voice dwells upon the final vowel of the tense suffix, the more remote is the action.

Immediate Past Perfect of Accidental Action.

I was struck, wā kā cikstōmhālema.
we were „ wā kā cikstōmól'ina.

Immediate Past Perfect of Purposive Action.

I was struck, wā cikenteálema.
we were „ wā cikentōmólema.

Pluperfect.

cik-kan-tō, *I had been struck.*
 cik-katl-tō, *we* „

Future.

cik stōmhālema kitl, *I shall be struck* (accidental action).
 cik-kan kitl „ „ (purposive action).
 cik-tōmólema kitl, *we* „ „ (accidental action).
 cik-katl kitl, *we* „ „ (purposive action).
 ciken-teūt-kan kitl, *I shall strike myself* (if I do this).

ka ciken-teūt-kan, *I struck myself* (accidentally).
 ciken teāl mac kitl, *I shall be beaten.* (*I know I deserve punishment.*)
 etl c'k-au kitl, *If I am struck.* etl c'k-at kitl, *If we are struck.*

Miscellaneous Phrases.

I burnt it, rōlen-tlkan.
I burnt my hand, k'wetlpākā-tlkan.
I burnt it all up, rōlen-tlkan-tō tákem.
I must go soon, käläl kwendj nāc, or 'ntlōs natlce neenāc.
The moon will rise soon, käläl teftleps tē k'lánāmtēna.
one dog, pāla skāka.
two dogs, án'wāc skāka.
few dogs, qōāz skāka (?).
many dogs, qōait skāka.
every dog or all dogs, tákem ē skāka.
no dog, qōāz kātī kwa skāka.
one hat, 'npepelaúk'q, or pāla kamót.
two hats, án'wāc kamót or nan'wacaúk'q.
all the hats, tákem ē kamóta.
no hat, qōāz kātī kwa kamót.
one house, pāla teftq, or pālālete.
two houses, ánūwāc teftq, or 'n'wacél'te.

one stone, pála kÉtla or pälälite.

is it a stone? kÉtla-ha tî?

is that a stone? kÉtla-ha tÉó?

this is a stone, kÉtla tÉÉá.

which stone? nÉtl kŭnká kÉtla?

Is that a black stone? kwōqkwÉEq-ha tē kÉtla?

what kind of stone? stām tē kō kÉtla?

I have a dog, wā-tlkan Ecġāka.

you have a dog, wā-tlkauq Ecġāka.

we have a dog, wā-tlkatl Ecġāka.

we have some dogs, wā-tlkatl en-ketl'tc'-skāka.

he has some dogs, wā Enketl'tc'-skāka.

my dog is black, knōqkwÉEq tēn skāka.

your dog is white, skākačūwa puk.

my hat is on the table, tēn kamóta wā Esk'él, or wā Ecġ'él tēn kamóta.

in the box, 'n tī hute'ma.

where is my hat? Énka tō nÉna-kamóta?

Note here the use of *tō*, the locative adverb "there," to express absence of object; *nEn*, is the "absent" form of the possessive pronoun, and the final *a* attached to it is the interrogative sign.

on that stone, En tÉó kÉtla.

sit near me, métcak Ec-tla s'Endj.

come with me, céma Ec-ólōc s'Endj; or céma ē'wā Ec-Endj (or Éntcem).

come home with me, óqwel ēwā Ec-Endj.

I will go with you, nac-kan ēwā Ec-núwa, or náckan ēwā méntein.

let us build a house, Hói wē mēcál'tc.

let us make something, Hói wē máit.

let us build a canoe, Hói stóí mē caúetl.

let us go there (several people), Hóhōictūē tūó, or qíatecūc EtÉ-ó tūó.

let us go there (two persons only), Hóhōic EtÉó tūó, or qíatecūc EtÉó tūó.

come here, céma Etcá.

come this way, Entéitēm Etcá.

the moon is bright, teitletetlēm tē k'lánāmtēna.

the day is clear, qóqokwēm.

it is cloudy, Esk'um'p, ad litt. he (meaning the sun) is shut up.

he is making a fire, wā pá'm'cem.

give or bring me the dog, cémac skākačūwa.

are you cold? teótlōmskauq wente?

yes, or I am (in reply) wā or ē.

is he sick? wā wente álsūm?

he is, wā, or wā álsūm; no, qōāz, or qōāz kwāc álsūm, no, he is not sick.

is your father dead? zōk-tō wente nē skátzacūwa? yes, ē; no, qōāz.

is he coming? tceác kitl?

when did you come? ēkánmacac etl tléakauq? *yesterday*, ē nátūqac.

when you come in shut the door, nekēuq tcantlkauq tlótlwauq.

when did you kill it? ēkánmacac etl-zókcauq?

when will you kill it? kánmacác kitl etl-zókcauq?

when you are sick you must take medicine, etl álsuamauq kálwatentlkauq.

when the dog saw me he ran away, átsqentec skáka qólił méntcec.

when it rains I stay in the house, kan-tlō ec-ótlōq etl tlō ec-kwīc.

would you like some meat? qoāz-ha kwa-cū-qat'lmēmko tē?

The Salish tongues always employ the negative form in questions of this kind, thus; would you *not* like some meat?

I must drink, ken-ókwe.

I ought to drink, áma kwendj ókwe, or ámatl ók-an; *verbatim*, it is good that I drink.

I am eating meat, ken-tcē tcīnem.

which is your dog? nōtl kō énka skákačū?

he stole my dog, nauk'hētcēc tēn skáka.

he stole your dog, nauk'hētcēhac skákačūwa.

he killed my dog, zókcec nen-skáka.

I lost my dog, pílip-tlkan nen-skáka.

he lost his dog, pílipcec nē skákaca.

(The function of *nen* and *ne* in the last three sentences, will be understood by referring to the possessive pronominal forms.)

it is raining, wā kwīc.

it rained yesterday, wā kwīc ēnát'qac.

it will rain to-morrow, kwīc kitl nátūq.

it may rain to-morrow, kwīc kitl etl-p'cīl-ec.

if it rains I shall not go, etl wīc kwīc qoāz kwendj wā nāc.

where are you? én-ka etl-wá-auq?

I am here, en-tceá wá-en.

where do you live? én-ka tlaug-wā?

I live here, en-tceá tló-en wā.

I live at Port Douglas, en-kō Port Douglas tlō-en-wā.

where is John? en-ka tō kw'c John?

he stays in that house, en tūō tēítq tlō wá-ac.

he is down on the beach, enkōó teúqtea.

I fish, ken-tcō k'wāzem; *a fisherman*, teāk'tzókwarzem.

are you coming? tceác-kauq kitl wente?

I often go there, pápet kwendj wā nācāte.

come in, cēma ótlug, or ótlug tlō.

did you shoot a deer? kōc qitkauq wente tē sk'lóla?

is it dark? k'lépet'l'pēm aitl?

I want you to go, nēsquat'l kwā cū-nāc.

it is Harry, nētl Harry.

once he came to my house, pāla tō kw'c tléakuc éten teftq.

when I came in the man was lying on the bed, tléak-kan ótlug wā ec-áqaite
skaíaqa.

I saw him when I went out, átsqen tlkan eutlac ens-nác ótska wā ec-áqaite.

I am hurt, qan-tlkan.

you have hurt me, qantetōmhkauq.

who made this? cūwät kō māiteintálē teeá?

I did, c'entce; *he did,* c'nītl.

he has killed it, zōkē-nōq-c.

I want some water, ken-qat'lmin kōkō.

he said he was going, wā-teūt kwās nāc.

I am hunting (habitually) wa-tlkan-péekem.

I hunt, ken-péekem.

I dance, ken-mótsōm.

I sing, ken-klélēm, or ken-étlēm.

this house, teeá teítūqa.

that house, tō tē láka teítūq.

these houses, é-za teítūqa.

these houses, é-tlō teítūqa.

those houses, ē-láka unteó teítūq.

right eye, 'nzehálōca.

left eye, 'ntek'álōca.

both eyes, tūacálōs.

right ear, 'nzehalána.

left ear, 'ntek'weána.

both ears, ē 'nkléna.

right hand, n'zehāka.

left hand, 'ntek'wāka.

both hands, ē 'nkwekécta.

right foot, tensáka.

left foot, tensék'wāka.

both feet, ē 'nkwáqta.

MYTHS AND TRADITIONS.

Kaiyám.

Kaiyám wā cēécitken, né-tlōs wāác, ec-teítūq kw'c Kaiyám.

Kaiyám was "keekwilee"-house, then she lived there, it-housed Kaiyám.

Rap aitl, né-tlōs ro-ite, né-tlōs kwēlékwilauqe né-tlōs teéqec éte kóa.
Evening now, then she slept, then dreamed-she, that went-she into-the water.

P'eil aiti né-tlōs qákec, né-tlōs méteake, né-tlōs tátlelihc, né-tlōs aiti
 Morning now then awoke-she, then got-up-she, then stood-up-she, then now
 mátuke, 'nteétEm auk^u kō kōa, né-tlōs teēqec auk^u kō kōa, né-tlōs
 walked-she, entered-she into the water, then went-she into the water, then
 méteake En tī cīcaktea. Teēlacac tē skwēēkwilauqea, nē-tlōs átsuqenac
 sat-she on the bank. She-did-like as-in the dream-her, then saw-she
 tē stzók^wāza 'nkwónam stzók^wāza. Né-tlōs káláqecac nē skwēēkwilauqea.
 a salmon (a) soft-roē salmon. Then recalled-it-she the dream-her.
 Né-tlōs kwánac tē wík^{et}enca, né-tlōs teerániknac, né-tlōs kwánac tē tzaqēláca
 Then took-she the knife-her, then cut-it-open-she, then took-she the long
 tē kwóna, nē-tlōs tzāwánac, nákenac skūkuméit, nē-tlōs teúnac kw'ē
 the roe then washes-it-she transforms-it-she a baby, then bade-she-it
 élale. Nē-tlōs teūnamteanac "n'kókwa" teūn. Nē-tlōs teúts tē
 to cry. Then taught-her-she "my grandmother" to say. Then says-she the
 skūkuméta "n'kókwa." Nē-tlōs mólac kwánac tē slākēk'aláā tlel kē
 baby "my grandmother." Then again took-she the short
 kwóna, nē-tlōs tzāwánac, nē-tlōs skūkuméil wéylihs. Nē-tlōs tūkenac,
 roe, then washed-it-she, then a baby becomes it. Then took-them-up-she,
 kila áma te'p'ténōcimca. Nē-tlōs tátlelihs, stúkeec tūacakamfines ē
 very good feelings-her. Then stood-up-she, held-them-she in-both-arms the
 umématsca.
 grand-children her.

Nē-tlo aiti enācite éti teítūqea, nē-tlōs kéteēnac, ámac skwákūkea.
 Then now goes-in-she the house-her, then puts-them-down-she, good-is heart-her.
 Ne-tlōs ámac kwáceec átsuqec. Nē-tlō aiti láliltamī
 Then well cares for-them-she looks-after-them-she. Then now become-big
 ématsea Skaiyám. Nē-tlōs álseme, nētlōs kwálútec Skaiyam
 grand-children of Skaiyam. Then sick-becomes-she, then speaks-she Skaiyam
 kwálúteec ē umématsca: Etl-zók^uan nacheckélep ten zóteemina,
 instructs-them-she the grandchildren-her: When dead-I am take-me-you my red-paint,
 móta ten qéaukea, móta ten tótlkīca, móta ten qoéta, móta ten teēékutena,
 also my black-paint, also my stone-hammer, also my wedge, also my spear,
 móta ten hómita, móta ten kláza, móta ten lúkwa, móta ten newanékena.
 also my paddle, also my canoe, also my basket, also my fisher-skin-head-dress.

Etl-zók^uan eteó elt-nāctamkélep tī steélukea; q'ócin ketl eskaft nē-tlōs
 When I am dead yonder then go-you that point; four shall be days then
 ne-zōk. Q'ócin nác-kut nē-tlōs zók^uec. Nē-tlōs kwánem ē umématsca
 my-death. Four went-by then dies-she. Then take-her the grandchildren-her,
 nē-tlōs 'ntlamánem en tē klázca, nē-tlō aiti nác-tam éti qatlménáca. Nē-tlō
 then put-her in the canoe-her, then now take-her where desired-to-go-she. Then
 aiti teéuks-tom ékē umématsca tákum ē stem-tétemca. Nē-tlō aiti
 now placed them by the grand-children-her all the belongings-her. Then now

qélēnem Entlemtlam En te k'lázca Skaiyam. Teūq aitol kw'c k'rék'ainem
haul-her-up lying down in the canoe-of Skaiyam. Finished now putting-her-away,
nē-tlō aitol tl'wélnem ékē umématsea. Kamatlákū sk'úmpa;
then now she-is-left-behind by-the grand-children-her. It-is-a-beautiful-day warm;
óqwel-wēt aitol. Nē-tlō aitol óqwel-ē, tcéeq-wēt aitol tē tēftūq-éha; tē tēftūq-éha
go-home-they now. Then now home-they, go-in-they now the house-their; the house-their

cécitken. Nē-tlōs élal-ē; nē-tlōs rōit-ē. P'cīl aitol nē-tlōs
is-a-"keekwilee-house." Then lament-they; then sleep-they. Morning now then
mētca, nē-tlōs ótska snúkuma, nē-tlōs k'umps, nē-tlōs ótskac tē skilāmqa.
sit-up, then outside (the) sun, then warm, then goes-out-she the elder.

Nē-tlōs tcéeqes aúk'áltzuka, nē-tlōs mētcaks, kamatlákū sk'úmpa,
Then went-she to-a-distant-point, then sat-down-she, the-day-is-beautiful warm

nē-tlōs kanémec kwāweaú, nē-tlōs kalánec, nē-tlōs kanémec, nē-tlas kō tē
then hears-she, shouting, then listens-she, then hears-she, it-was erst-while the

kwókwaca wanhenhem. Nē-tlō aitol skwálnec tē ciekwōza:
grandmother-her calling-out. Then now asks-she the younger sister:

"Ti qōnauq-ha-tlō zōke Skaiyam?" "Qonauq-tlō zōk. Qōnauq-tlō zōk seáluke."
"Is it true dead Skaiyam?" "It-is-true dead. Yes dead sir."

Nē-tlō aitol háteli; nē-tlōs qélēnec tē k'lázca; nē-tlō aitol s'tcēcāits, nē-tlōs
Then now lands-she; then hauls-she the canoe-her; then now comes-up-she, then

ótluqs tē síyuktca, nē-tlōs kwánāc tē slauwéna, nē-tlōs tcákwanāc. S'tcēcāc
goes-in-she the girl, then takes-she the mat, then spreads-it-she. Enters-she
aitl ótluq utc écilkēna; nē-tlō aitol mētcake En tē' slauwéna. Nē-tlōs
now into the "keekwilee-house"; then now sits-down-she on the mat. Then

kwánāc tē hélāka, nē-tlōs nācite 'nzaúqom tē skilāmqa; nē-tlōs k'enánāc,
takes she the water-basket, then went-she for-water the elder-one; then bade-she,

nē-tlōs teúnac: "nac kwām kw'c p'ámie Ekó-álseká." Nē-tlōs kl'éekcec,
then said-she: "go get some fire-wood outside-there." Then comes she,

stukeác ē spámica. Nē-tlōs teúnem étē keqkeqca "pám'cem atl!
brings-she much fire-wood. Then hidden-she by the elder sister-her "make-up-the-fire!

kauwōkmatl!" Nē-tlō aitol kwánāc tē skilāmqa tē nōkwátēna, nē-tlōs
heat-the-cooking-stones!" Then now took-she the elder-one the cooking-basket, then

'ntlákwānac, nē-tlō aitol tcēqāim. K'wol aitol. Nē-tlōs kwānāc, nē-tlōs
put-in-water-she; then now boils. Cooked now. Then took-she, then

enkētcāenēnac, nē-tlō aitol tlómie tē skáfēqwa qōz kwācka écaucāca
placed-before-him-she, then now spoons-it-he that man not able to chew

ē skám'ca; wā-tlō-eslaúwa Etl-wiclákwonēc ē skám'tca. Tcúkwālite
the roots; he-covered-up-his-mouth when-he-spat-out-it the roots. Finished-eating

aitl tē skáfēqwa; nē-tlōs tátleli, nē-tlōs kwiskwēits; nē-tlōs ótskac-tō
now that man; then he stood up, then dropped them; then outside-went-he,
(the roots)

Nē-tlōs atsuqenac tē tce lílina ē skám'tca; nē-tlōs teúts: "wā-kānEn
Then perceived-she the younger the roots; then said-she: "why

ke qoāz kwac sákwanac ē skam'tea? " Nē-tlōs teūts tē skílāmqa:
not eat-he the roots? " Then said the elder:

" KE-wic-kānen." Cnempmok' kō ā tē nūwanēkena tē skaíeqwa,
" I don't know why." Bound-around-head with a fisher-skin that man,

EC-mEteóōc étē zótsemina, móta tē qéEqca tē mEteóōtca, EC-tlūk'ēin,
mark-face-he with the red paint, also the black-paint mark-face-his, he-parts-his-hair,

enzícak ko tē skaíeqwa, tē tléEka skaíeqwa ékē k'umk'amaza. Rap
he-dressed-his-hair that man, that goes man with-the young-women. Night

aitl. Nē-tlō aitol áqēte-ē, EskwutāmEtcūwēt tē skílāmqa áqēte
now. Then now lie-down-they, they-have-intercourse-together the elder lies

'nzáEtlnéwetce tē skaíeqwa, áqēte tē tcelána tē 'ntcek'átltnéwetce tē
ou-the-right-side-of the man lies the younger on-the-left-side-of the

skaíeqwa. Nē-tlōs tē mōemínac tē skílāmqa cimámic. Nē-tlōs k'lókónac,
man. Then faces-he-towards the elder wife. Then embraces-her-he,

nē-tlōs nōkménac aitol tē cimám'ca. Teúk'cece tē skílāmqa cimámic,
then has-intercourse-he now wife-his. Finished-with the elder wife,

p'Elkōcem aitol Etē tē tcelána cimámic; nōkménac aitol tē lána
he faces now to the younger wife; he-has-intercourse-with now the younger

cimámic. Teúk' aitol, Ensk'am-maléoqueem, róit-to-wēt aitol. P'eil aitol, nē-tlōs
wife. Finished now, he-lies-breast-upwards, slept they now. Morning now, then

métecak-ē nē-tlōs ótsk-ē tákum-wēt-tlō, tēoq-wet. Nē-tlōs nácite
get-up they then go-outside-they all-of-them, went out they. Then goes he

skaíeqwa Etēó kekaúa. Nē-tlōs kwálútece tē lílina; nē-tlōs kwálútece tē
the man there away off. Then spoke the younger; then said-she-to the

kéqkeqca; " Pūpaú-tlkan." " K'ailem-tlkan-tlō tlēt, pūpaú-tlkan-tlō tlēt,"
elder-sister-her; " I am swollen." " The same I am too, swollen-I-am also,"

teūt aitol tē skílāmqa; " Etl-rápece kitl móta cétiēt
aid now the elder; " when night-it-is shall-be next at-midnight

hōz-n'kúk'Ezanékenem, nē tlōs zwotnem kitl." " Nētl teūwáca Eemíēte
let-us-make-him-laugh, then find out shall." Last-night his is closed-mouth

tlō-aíc-nek'uk'zánEk," teūt aitol tē lílina. Nē-tlōs teūtēce tē skílāmqa:
when-he-laughed," said now the younger. Then said-she the elder:

" áma." Rap aith; nē-tlōs áqēte-ē aitol; nē-tlō aitol nek'uk'zánEk'n-ētāc.
" all-right." Night now; then lie-down-they now; then now tickle-him-they.

NEk'uk'zánEk aitol teūwāc mīēte, nek'uk'zánEk aitol, cákem aitol, teūt aitol:
Laughing now his mouth-closed, laughing now opening now, he says now

" ha! ha! ha! ha!" Nē-tlō móta teūts: " Teúk'ástómhéli, s'éntcem
" ha! ha! ha! ha!" Then also says-he: " Let-me-alone, it-is-I

nē-kwókwa-lápa." " qoāz kwāc kénkan; qoāz kwāc teúk'ástómēna," teūt aitol tē
grandmother-your." " Not can stop; not can let-you-alone," said now the

skílāmqa. Zók aitol Skaíyam. P'eil aitol, kwánac aitol skílāmqa k'tláliqen,
elder. Dead no Skaíyam. Morning now, takes-she now the elder a-rope,

āzémEN-étac eck'wúmk'wum nē-tlō aítl túKEN-étac, qáTEN-étac, mátuk
tie-up-they-her knees-drawn-up then now lift-her-up-they, raise-her-up-they, walk
'n tcéTEm tcéqWēt aítl; nē-tlō 'nslámán-étac tē k'lázca tē k'láza stéima
to the water reach-they now; then place-her-in they the canoe-her the canoe big-tub
(the water)

skwáteitca. Nē-tlō 'nkauwanétac nENkál-wēt, tcéq-wēt, aítl tekokaña nē-tlōs
its-name. Then set-off-they paddling-they, arrive-they now far-out, then

tukEN-étac, 'nkumkwan-étac, nē-tlō 'n'máactE, nē-tlōs ōwÉlim'e;
lift-her-up-they, put-her-into-the-water-they, then she sinks, then bubbles-appear;

klek'lolackōHEM aítl, eckwÉl. Ōqwel-wēt aítl, tcéq-wēt etc'
very-still-water now, it is balmy. Go-home-they now, arrive-they at the

écitKEN-éha, nē-tlō hōzá-ē, tcúk'wēt aítl. K's-hōzá-ē nē-tlō
"keekwilee-house"-their, then get-ready prepared-they now. Being-ready-they then
for a journey,

ótsk-ē, nē-tlō mátuk-ē 'ntcéTEm kwinkumkéna stūaúkqa. Tcēq-wēt aítl
go-out-they, then walk-they towards head of the creek. Arrive-they now

éwā-EC-teftūQ, ótlūq-wēt aítl; wā skūkuméta, cÉékwaítl, mótā tē
where-was-a-house, go-inside-they now; there-was a baby, a-tiny-baby, also an

kutlMémina; EC-nÉMENEM tē kutlMémina. Wā-élal tē skūkuméta.
old-woman; she-was-blind that old-woman. It-was-crying that baby.

Nē-tlō teūts tē k'ámaza, tē skílāmqa: "Teúnac tē kutlMémina,
Then said the maid, the elder-one: "Bid-her the old-woman,
(to her sister)

cauQENskaúqka!" "Qoáz kwendj ka qítltca." "Ama, cau'németl,
wash-you-it!" "Not I can-do-it." "Very well, wash-it-we,
(replied the old woman)

róit-kiítl." "Áma." Tē skílāmqa nē-tlōs tátlelihs, nē-tlōs túKENac
it-sleeps-then-will." "All right" The elder-one then stood-up, then took-it-she
(answered the old woman). (the cradle)

k'ilkwánac, nē-tlōs kēanác, nē-tlōs métcakcEC. Nē-tlōs
placed-it-on-the-floor-she, then laid-the-baby-in-her-lap, then sat-it-up-she. Then

kwánac tē kóá, nē-tlō 'nklaúkwánac, nē-tlōs kÉp'enes tē
took-she some water, then poured-it-into-the-basket, then "tonged"-she the

k'umpál'tca, nē-tlōs tcépENac, nē-tlōs kwánac tē kútla, nē-tlōs kíTENac tē
hot-stone, then heats-it-she, then took-it-she the stone, then lifted-it-she the
(out-of-the-water)

kútla, etl-caúQENac aítl. Nē-tlōs teúnac tē cíckwōzca: "Nac kwām kō
stone, then washes-it-she now. Then bids-she the younger-sister-her: "Go get a

zōkwóz." Nē-tlōs nácite kwām kō zōkwóz. Qoáz k's-Hínic
piece-of-punk-wood. Then went-she to get a piece-of-punk-wood. Not a-long-while

nē-tlōs tlóEkEC tē zōkwóza. Nē-tlōs wÉtekēTEC tē
then returns-with-it-she the log-of-punk-wood. Then hands-it-to-she the

cíckwōzca tē skūkuméta. Nē-tlōs qomEntcútEC s'nítl aítl. Tē
younger-sister-her the baby. Then hurries-herself-off-she (with) it now. The

skflámqa 'n-āqétece. Teūk^u aítl, nē-tlōs lauwoñec, ne-tlōs
elder one lays it (the wood)-down-in-the-cradle. Finished now, then suspends-it then
she (the cradle),

qēteñétac tē kutlmémína tē cfla, nē-tlōs teñnac: "Qoūz-kwac-ōkwóteín
hands-she the old-woman the string, then said-she: "Dont-you-touch-it
(for swinging cradle)

plan róit." Nē-tlō aítl ótskac nē-tlōs qomenteñec, p'zánac tē
while it-sleeps." Then now goes-out-she, then hurries-she-herself, overtakes-she the

cickwōzca, nē-tlōs kwánac tē skukuméta skúkaiyñq. Nē-tlō aítl k-leāk-ē
younger-sister-her, then took-she the baby boy. Then now set-off-they

mátuk kakaúa; teóqewēt aítl tē kakaúa, teóqewēt aítl tē kakaúa,
walking a-long-way; they-went now a long-way-off, they arrive now a long-way-off,

máil-towēt tē teftūqa, nē-tlō aítl cewá-ē. Nē-tlōs peténōsem-ē etl-stám-ac
make-they a house, then now stay-there-they. Then ponder-they what-kind-of

kálwet kōqom rēyep-stáli, kwáné-tac tē kálweta nētl aítl
medicine quickly make-him (the baby) grow up, take-it-they the medicine then now

wā-cauqen-étac, nētl kō-klō aítl qómec kw'e réeps; nē-tlō aítl léeltemp'e;
washed-him-they, then thereupon now quickly he-grew-up; then now becomes-a man;

nē-tlō aítl ec-péakeni.

then now he-goes-hunting.

Nē-tlās-tō-kauk'métca ē nanwáca yukiyáktea, klō-hén-kō kw'e qōaic kwác
It-is-far-away-they-are those two women, a-long-time that not he was

élal. Rap aítl, tē kutlmémína nē-tlōs tátlelihs teácánac
crying Night now, the old-woman then stands-up she-felt-for-the-baby
(the grandchild).

klō, zōkwóz. Nē-tlōs qaaúnac tē kw'támitca: "Skwā—skwā—set
lo, a log. Then called-she the husband-her: "Skwāskwāset

pla—ne—kenen tē—é—ma—tsa ka—tla"! Skwāskwāset kelámec
changed the grandson our"! Skwāskwāset hears

tlō-wic-énwet kwa weaú, nē-tlōs sákenec tē 'nwópqenca, nē-tlōs nekiteménac
some-kind-of a noise, then pulls out a leg-hair-his, then puts-it-in-his-mouth

nē-tlōs écaunec, nē-tlōs p'téekwuncenec étē toá réqup. Nē-tlōs teuk's, nē-tlōs
then he chews-it, then he spits-it-out into that water-fall. Then it stops, then

móta kelámec etl-káném aítl tlō-wicénwet cimám'ca, kaném aítl, nē-tlōs
again he listens if—hear now it-might-be-the-sound-of wife-his he-hears now, then

zōwáteneec aítl. Nē-tlōs k'etlélihc, teóq aítl tē teftūqa, nē-tlōs
he-understands now. Then he-starts-off, he-arrives-at now the house-his, then

skwálmín cimám'ca: "nákenem tē émate-kátla zōkwóz." Skwāskwāset nē-tlōs
she-tells wife-his: "changed the grandson-our log-of-punk. Skwāskwāset then

teñnac cimám'ca: "Kánemc Oōaic kwácū áma kwácū ceátsuq tē émate-kátla"?
chides wife-his: "Why not you better you look-after the grandson our.

"Hōimatl-záqentetómeh." Záqenec aítl nē-tlōs nác-ē; teóqewēt aítl
"Now-you-must-'pak'-me." He-packs-her now then go-they; get they now
(said old woman)

kō álsēka; nē-tlōs étlum'c tē yáketca: "Ríma, ríma, ríma, ríma, outside; then sings-she this woman: "Shorten, shorten, shorten, shorten, n'ématc." Nē-tlōs rímalihc, kanémENCEEC tē ématc-éha kéeta my grandson." Then the-path-is-shortened, hear-him-they the grandson-their at-little

tlas élals. Nē-tlōs kéteínac cimám'ca; nē-tlōs k'étlēle uk^u Ecwáca kwa distance crying. Then he-throws-her-off wife-his; then runs-he to where-is the

élals. Tefqulmin kō klō, nē—tlōs mótac kaúalihc tēaís-kō élal kō kakania crying. He-is-almost-there, then again it-goes-far-off a receding cry far far away.

Skwāskwāset kelél aítl; p'ánet aítl tléekmēnac cimám'ca, nē-tlōs túkenac Skwāskwāset angry now; returning now he went to her wife-his, then took he

cimám'ca, nē-tlōs k'ō-tlukeánac. Tēuk^u aítl kwec k'ōtlukeánac wife-his, then he-jammed-her-nose-into-a-log. Finished now when jamming-nose-into-log

cimám'ca Etl-tēúnac aítl: "Etl-réep-kauq-matl tsúkwa, skwátcēitē kōauit-kitl wife-his then said-he now: "Become-you tsúkwa-plant, name-your hereafter

óqwelmiñuq, tsúkwa kitl kwā snáhEntééhacwēt, wa-kitl tzákwan-tcéhacwēt." people tsúkwa shall they-call-you, it-shall-be eat-you-they."

Skwāskwāset óqwel aítl, tēóq tē tēitūqca nē-tlōs wáac." Kléek aítl Skwāskwāset goes-home now, arrives-at the house-his, then stays-there. Comes now

tē skózaca; nē-tlōs skwálnac. "Nē-ekózacūwa Ec-nák^u-tō nēnánwac the daughter-his; then he-informs-her. "Child-you has-been-stolen-by two

cyukiyáktea." "Nkátōzam nē-tēipalēna"? "Untoō. "Áma." Nē-tlōs women." "Where-is-now cradle-his"? "Over-there." "All-right." Then

kwánac, nē-tlōs kéteínac, nē-tlōs kwánac tē qeláka, nē-tlōs nácite she-gets-it, then she-puts-it-down, then she takes the water-basket, then she fetches

'nzaúōm. "Nká-tō nē-kutla"? "Untoō." "Nká-tō nē-'neauqēmīc"? water. "Where the-heating-stone"? "Over-there." "Where the wash-tub"? "Untoō."

"Nká-tō nē-kwisqéna"? "Untoō." 'Nklaúkwánac aítl tē "Over-there." "Where the-tongs"? "Over-there." She pours in water now the

'neauqēminca; nē-tlōs túkenac tē kwisqéna, k'épēnac tē k'umpálitca, nē-tlōs washing-utensil her; then she takes the tongs, seizes the heating-stone, then

pótlōnac tē 'neauqēminca; kwánac aítl Entéáktenca, nē-tlōs mólōnac, nē-tlōs heats the washing-utensil-her; she-takes now the-napkin-her, then soaks it, then

k'lópōnac, nē-tlōs wóqwac, nē-tlōs élals, nē-tlōs túkenac skūkuméta, nē-tlōs she wrings-it, then it-drips, then it cries, then she takes up a child, then

caúqēnac skúkañuq, nē-tlōs neaqétcec, nē-tlōs laúwanac, nē-tlō aítl she washes the-baby-boy, then she cradles-him, then she-hangs-it-up, then now

ce-ámac kwācéc-atsucēc. Nē-tlō aítl lélitumpe. Nē-tlō aítl it-is-well cared-for-and-looked-after. Then now he-becomes-a-youth. Then now

nácite péekem; tēóq péekem; kléek óqwel. P'cil nac móta he goes out hunting; he has been hunting; comes home. Next-morning he goes again

péekem; álsuqēnac tlō móta; kléek óqwel, skúmsatl skwátcitca. Skwálnac to hunt; he-saw-him again; comes home, napkin-man name-his. He told

aitl tc' skéqōzaca: "p'zantlkan-tlo móta." "O n'ckōza nauk'-ménēm-tō
 now mother-his: "met-I-him again. "O my son he was-stolen
 nē-káteikeúwa, Enán'wic cyukīyáktea nē-nauk'-mén-tali-ha-tō
 the elder-brother-your two women they-stole-him-away-a-long-time-ago
 nē-káteikeúwa, nē-kátikeúwa EsmEmEtcáz; En tī kōzāpilca tē
 the elder-brother-your, the elder-brother-your has-a-mole; on the cheek-his the
 smEmEtcázca." P'eil-móta nac móta péekēm nētl aitl nēsqénac;
 mole-his." The morning-following he goes again hunting it is now he-seeks-him;
 kánémceē tē wāameēminēm skwiláten, nē-tlō aitl nāc-ménac, nē-tlōs
 he-hears-it the tapping-noise-of the wood-pecker, then now he-goes-towards-him, then
 teóq-mēn-ac; nē-tlōs méteak-ē; nē-tlōs skwālútec Skúmsatl. Nē-tlōs teúnac:
 he-gets-to-him, then sit-down-they, then spoke Napkin-man. Then said-he:
 Snúwa-ka kwen-kátcik, nauk'-ménēm-kō-tō kwen-kátcik
 "You-must-be my-missing elder-brother, he-was-stolen-by my-missing-elder-brother
 Enánūwac-kō-ē nauk'-mén-tali-ha, auk'ēō tō-Etl-tlakstōmac." "Wonaúq
 two-women-they stole-him-long-ago over-there when-they-took-him-away." "True
 ceéntcem. Nác-kauq-tlō óqwel, tēáckau tlō móta nátūq; nác-kan óqwel,
 I-am-he. Go-you home, return-here again to-morrow; go-I home,
 klēek-kan kitl tlō móta Etcá Etlkan-rípaca nátūq; snúwa klēek-kauq Etcá
 come-I will again here when-it-is-noon-of to-morrow; you come-you here
 nátūq nētl kitl tlō Ens-nāc ēúwa Ecnúwa." Óqwel aitl tē pápela,
 to-morrow then will I-go along with you." Went-home now the one,
 óqwel móta tē pápela. Óqwel-wēt aitl. Teóq étī teítūqca móta tē
 went home also the other. Went-home-they now. He went to the house-his again the
 tē lflina, óqwel aitl, klēek aitl étī teítūqca, skwálnac skéqōzaca:
 younger-one, he reaches home now, he enters now the house-his, he tells mother-his:
 "Wonaúq nētl skózacū nē-wā-átsuqEn-En, wá-teúntcas.
 "True it is son-your (that) I-have-been-in-the-habit-of-meeting, he-bade-me
 kwendj-nac tlō móta nátūq." Aqéte-wēt aitl klō qoáz kwāc róit-tō-wēt
 that-I-go there again to-morrow." They-go-to-bed now but not able to sleep-they.
 P'eil aitl, nē-tlōs méteake, nē-tlōs hózac, teūk's hózac; nē-tlō aitl
 Morning now, then he-gets-up, then makes-ready, finished making-ready; then now
 nácite, nē-tlōs tefoqac En-swā-cha-tō é-nátūqac; nē-tlōs átsuqEmps Eteó,
 he-sets-out, then he-went to-where-far-off yesterday; then he looks over-there,
 nē-tlōs átsuqEnac c'pelókwa, nē-tlōs wāc lū tā; Ec-méteak. Tēc snauk'ē-tōā
 then he-sees smoke, then he stays there; he-sits-down. The stolen-youth
 teóq étī teítūqca nē-tlōs āqéteē nē-tlōs p'ténōcem auk'^u
 went to the house-his then he-throws-himself-on, then he ponders upon what
 his bed
 Etl-kácec ē teemál'tca; nē-tlōs pónac auk'^u Etl-kácec kitl. Nē-tlō
 he-should-do-with the family-his; then determines upon what-do-he will. Then
 aitl nácite k'ólem kō kwéauH; pónac aitl ē kwéauHa, kwánac
 now he-goes-out looking for some pitch-wood; he finds now much pitch-wood he-takes-it

aitl, óqwel aitol, teóqceEC aitol, suksúkenac; teük^u suksúkenac,
 now, he goes home now, he arrives with it now, he-splits-it-into he finished splitting,
 small-pieces;
 nē-tlōs ótlūqceEC, nē-tlōs kákanac; teük^u kw'c qaflems
 then he takes it into the house, then he-dries-it-over-the-fire; finished when doing
 atī; nē-tlō aitol āqéte, qoāz tlō aitol róite. P'eflac nánatūq,
 this; then now he-lies-down, not now sleeps-he. It is morning just daybreak,
 nē-tlōs métcake, nē-tlōs kwānac tē skflāmqa cimāmic, nē-tlōs k'ménac,
 then he-gets-up, then takes-he the elder wife, then throws-her-on-ground,
 nē-tlōs mātuke nákelihc s'tlātlālem. QaitlceEC tlō móta tē teelilina
 then she-walks-off changed into a grizzly-bear. He serves likewise the younger
 cimāmamic, nákenac tlō móta méqatl. Teük^u kw'c qaitlceEC átī ē
 wife, he changes-her also a black-bear. Finished when doing-to this the
 into
 c'māmam'ca, kwānac aitol ē-te'-málitca, nē-tlōs pónac, nē-tlōs caúk^uec
 wives-his, he takes now the children-his, then he blows, then fly-away
 c'p'épāzōza wélin. Teük^u aitol kw'c qaitlceEC átī ē-te'-málitca nē-tlōs kwānac
 little birds becoming. Finished now when doing-to this the family-his then he takes
 ē kwéauha, rólnac. Nē-tlō aitol teéacite, tléuk aitol
 the pitch-wood, he burns-down-his-house. Then now he-leaves, he comes now
 En-teūwāca tē cickwózca. Pónac tē cickwózca. Óqwel-wēt
 where was-his the younger brother his. He finds the younger brother-his. Go-home-they
 aitol; teóq-wet tē téftūq-éha, nē-tlōs wā-é En tī téftūq-éha.
 now; arrive-they the house-their, then stay-they in that house-their.

This is an extremely interesting and valuable text from a syntactical point of view. It gives us an excellent insight into the structure and idioms of the StlatlumH speech. The story is not a new one, but the StlatlumH version differs in many interesting particulars from that I collected from the Stseélis. It also rightly belongs here, being a StlatlumH myth.

ENGLISH EQUIVALENT OF ABOVE.

Kaiyam lived in an écitken (a subterranean winter dwelling) all by herself. One night she had a peculiar dream. Next day she went down to the water and sat upon the bank thinking of her dream. Presently she saw a soft-roed salmon, and recalling what had transpired in her dream, she set about enacting it over again. She took her knife and cut open the salmon, carefully taking out the long roe and washing it. She then transformed it into a child, teaching it how to cry. She then taught it to call her "grandmother." She then returned to the fish, and taking out the short roe, treated it in like manner. She now takes the two children, which are both girls, in her arms and carries them into her house. She is very happy in her possession of them. Thereafter she takes great care of them, and they soon grow to be big girls. When they are grown up, Kaiyam falls sick.

She makes preparations for her death. She calls her two grand-daughters to her and tells them she is about to die, and what they are to do for her when she is dead. "Put all my belongings with my body," said she, "my red paint, and my black paint, my stone hammer and my wedge, my spear and my basket, my paddle and my canoe, and also my fisher-head-band, and take me to yonder point, and place me and the things there. In four days I shall be dead." When the four days had gone by Kaiyam died. Her grand-daughters treat her as she had bidden them. They place her body in her canoe, and take it and all her other belongings to the spot she had designated. Then they left her and returned home. Then they weep and lament for her till bed-time. Next day they rose early. It was a lovely morning, and they went outside and sat down. As they sat they heard someone shouting. It was their erstwhile grand-dame, who had not really died, but merely shammed death for purposes of her own; and she now appeared in the character of a man. The visitor called out, addressing the younger of the sisters, "Is it true that your old grandmother Kaiyam is dead?" "Yes, sir," she replies, "it is quite true; she died yesterday." The visitor now lands, hauls up his canoe and comes forward. One of the young women now enters the house and spreads a mat for the visitor to sit upon. He presently enters and sits down upon the mat. The elder sister now takes her water basket and goes out to fetch some water to cook the stranger a meal. She bids her sister get some firewood and make a fire, and heat the cooking stones. This she does, and the elder then prepares a meal of roots. When it is ready they place it before their visitor, and he takes a spoon and begins to eat. Now, being really an old woman, the seeming young man had no teeth wherewith to masticate the roots, and as he had to hide his face with his arm while he ate, that the girls might not see his vain efforts to chew the roots, he held his blanket up to his mouth from time to time that he might spit them out. Presently he finished his meal and stands up. As he does so, the discarded roots fall to the ground. He now goes outside for a while. When he had gone the younger of the girls perceives the root he had spat out, and, calling her sister's attention to them, asked her why he had not eaten them. "I don't know why," replied she. The old woman now decorates herself, putting on her mystic fisher-skin head-band, and painting her face with the black and red paints, and parting and tying up her hair like a man. She then returns to the young women. Evening arrives, and they prepare to retire for the night. The visitor shares the bed of the sisters, lying between them. He has intercourse with them, first with the elder, and afterwards with the younger. In order to effect this, Kaiyam had used her pestle hammer as a genital organ. Next morning when they get up, and Kaiyam has gone outside, the younger woman says to the elder, "I am very much swollen in my genitals." The other replied, "So am I"; and their suspicions are aroused as to the genuineness of their new husband's manhood. The younger one seems to have suspected that some trick of their old grandmother Kaiyam was being played upon them, and she suggests taking measures on the following night to discover if their husband was what he seemed to be. "When

midnight comes," said she, "let us tickle him and make him open his mouth. I have noticed he always keeps his mouth shut when he laughs." The elder agreed, and the following night the two women set upon Kaiyam, and tickled her so vigorously that in the end she is obliged to open her mouth and cry for mercy. She prays them to stop, but they will not; and, being in danger of being tickled to death, in self defence she declares her identity, crying out, "Oh! leave me alone, don't tickle me any more; I am your grandmother Kaiyam." When they hear this, instead of ceasing they continue to tickle her the more, until she dies under their hands. The following morning the elder sister takes a rope and ties the old woman's body up for burial. They then take the corpse down to Kaiyam's canoe (which was really a big cooking tub, and not a canoe at all) and paddle off some distance upon the water with it. They then cast the body into the water, and it sinks down and disappears for good, the air bubbles rising as it sinks. Then they return home again and make preparations for leaving the old place. When ready they start off, and in time get to the head of the creek. There they perceive a house, which they enter. Within they find an old blind woman and a baby. The latter is in its cradle, which hangs from the swinging pole, and it is crying and sobbing. They go to see what is the matter with it. Said the elder, "It wants to be washed; tell the old woman to wash it." When the old woman is told what ails the child, she replies, "I am blind; I cannot see to do it." "All right," said the elder of the young women, "I'll wash it for you and then it will go to sleep." "Very well, do so," replied the old woman. The young woman then took the cradle down, and began to make preparation for washing the child. She poured the water into the kettle, put the stones in the fire to heat, and when they were hot, heated the water with them and washed the baby. As she did so she bade her sister go outside, and bring in a small punk log. By the time the baby was washed the younger woman returned with the log of punk wood. The elder woman now gave the child to her sister, and bade her hurry away with it, and she would follow presently. The younger woman took the child and hurried off with it, and the elder took the piece of punk wood and placed it in the baby's cradle. She then hung the cradle up again to the spring pole, and, giving the swinging string to the old woman, bade her swing the baby if it cried. "It is asleep now, and you had better not disturb it; let it alone till it cries again." After this she leaves the old woman, and hurries off after her sister, whom she presently overtakes. They now travel on until they have left that part of the country far behind them. They then stop and build themselves a house, and remain there. They take great care of the child, and search out and learn the best kind of medicine to give it to make it grow quickly to manhood. When they discovered the right kind, they wash the child with it, and straightway he becomes a man and takes the two women for his wives. He spends his time in hunting and wandering about the country.

In the meantime the old woman who had been robbed of her grandchild began to wonder as the hours went by why the baby did not wake up or cry.

Presently growing anxious, she got up and felt for the cradle, and discovered that where the baby ought to be was only a rotten log. She shouts out to her husband, who is down the creek some distance fishing, calling him by name and telling him that their grandchild had been changed to a log. The old man, whose name was Skwāskwāset, heard her shouts, but the noise of the water prevented him from understanding what she said. So he pulled out a hair from his leg, and after chewing it for a moment spat it into the waterfall. This caused the water to stop falling, and to become quite silent and still. He now listens to his wife's shouting, and understands what she says. He hurries home, and the old woman tells him what has happened. He scolds her for her carelessness, telling her she should have taken better care of their grandson. She replies by bidding him take her on his back, and hurry with her after the thieves. He puts her on his back, and they set off in pursuit, and she, by her magic power and the repeated utterance of a mystic phrase, shortens the way, so that in a little while they draw near to the two women. They hear the crying of the baby a little way in advance. The old man now throws his wife off his shoulders, and rushes forward to catch the women; but no sooner is his old wife left behind, than the sound of the child's crying recedes farther and farther away, and soon he hears it no more, and knows not which direction to take. In anger he returns to his wife, and takes her up and jams her nose into a log, saying as he does so, "There! you shall become a *Tsūkwa*. By and bye people will eat you, and give you the name *Tsūkwa*." (The *Tsūkwa* is some kind of trailing plant or herb that grows on logs in the forest.) Skwāskwāset now returns home. After he had been home some little time, his daughter, the mother of the stolen child, returns, and is informed by him that her child has been stolen by two women. When she learns this, she asks him where the child's cradle was. Being told, she gets it and takes out the napkins. She now makes preparations for washing them, heating the water with hot stones, which she takes from the fire with tongs. When the water is ready she soaks the napkins and presently wrings them out. The drippings from the napkins are thereupon transformed into a child, which cries like a new-born baby. She takes this child and cares for him, and in a short time he becomes a young man. He now goes forth to hunt. One day, as he was out hunting, he saw a strange man, and wondered who he might be. On his return he told his mother, and she replies, "Oh, my son, it may be your elder brother who was stolen by two women. You can easily find out if it be he; your elder brother had a mole on his cheek." The following day the youth, whose name was "Squeezed-from-a-napkin," returned to that part of the country where he had seen the stranger. Presently he heard a tapping sound like that made by a woodpecker. He goes in the direction of the sound, and in a little while comes upon the stranger. They sit down together, and enter into conversation, and presently Squeezed-from-a-napkin says to the other, "I think you must be my missing brother who was stolen by two women." "It is true," the other answered; "I am he. Now I want you to go home, and come back here again to-morrow, and then I will go home with you." Thereupon they separate, the younger going home to

tell his mother that the strange hunter was her lost son, and the elder going back to dispose of his wicked wives and the children they had borne him. When Squeezed-from-a-napkin gets home he tells his mother what has taken place, and that his brother had instructed him to return for him on the morrow. Both mother and son are so excited about the matter that they cannot sleep at all that night, and at the first break of day get up, the son making preparations for his journey, the mother for the home-coming of her first-born.

When Squeezed-from-a-napkin is ready he sets off, and in course of time reaching the spot where his elder brother was to meet him, sits down there to await him.

In the meantime his elder brother had returned to his house. As he lay abed that night he pondered over what steps he should take to punish his wives for their wickedness. At last he determined upon a course, and rises and goes out to gather a quantity of pitch-wood. Having found what he sought, he takes it home, and splits it into small pieces and puts it over the fire to dry. He goes back to his bed again, but is unable to sleep. At daybreak he rises again, and taking his elder wife in his arms, he casts her upon the ground. Immediately she is changed to a grizzly bear. He then takes his younger wife and treats her in the same manner, only she is changed to a black bear. When he has accomplished this, he takes his children, and blowing upon them, transforms them into little birds, which now fly away. He then takes the pitchwood, and, making a fire, burns up his house and all it contains, and then sets out to meet his brother. In due time they meet, and the two go home to their mother, and thereafter live with her.

THE INSTRUCTIONS OF THE MOUNTAIN-GOAT PEOPLE IN NATIVE TEXT.

Etl-zōk ^u cauq	kō	teē	tsēla	átī,	tlō-tlēc-kauq	auwienémul ^u
When-kill-you	any	animal	do-it-like	this,	came-yon	to-us

Etl-nétlac kw'e hōic qekqētcēm kō tákem eekénkan, neqúkten-tlketl:
in-order-that we-might-show-you-how everything is-done, instruct-we

"Etl-zōk^ucauq kō teē ána kwócū cēáts'qecē. Kíla kwácū k'wólen kō
"When kill you any animal well that-you look-after it. First-of-all-must-you roast the
k'ála, hōz-auq tzákwan kō kála qoáz kwaneqē. Qoázec kwac tzákwanac
liver, when-you eat the liver not over-look anyone. It is not should eat
cyák'tea kō kála, móta kwe tūéwet. Etl-wec-tzákwanec kwe tūéwet kō
a woman any liver, nor-yet a young-hunter. If-he-eat a young-hunter
kála nilnilpótl wá-kitl uk^ualiminótl kitl. Etl-qoázec kwácū k'wólen kwac
liver short-winded he will always-thirsty will-be. If it-is-not that-you cook the
kw'tlōc, nē-tlōs wók^uEnauq. Etl-wō-qátlanin kwácū kuólen rap
head, then throw-it-into-the-water. If desire you to-cook evening
kátika ec-k'wólen-tlkauq. Kétcen-tlkauq kō kuálice zitzákacū
at-twilight cook-it-you. Lay-down-you some leaves spread-them-you
Etl-kétcen-tlkauq aítl teētémōc utc pá'm'ca; metéócēm-tlkauq En-ketecám;
then put-it-down-you now facing towards the fire; mark-face-you across;

pōtc-kwām-tlkauq auk' stétlō. Teūk^ukw'c qētltcauq átī wetcōcēn-tlkauq.
sprinkle-head-you with down. Finished when doing-you this skin-head-you.

Kíla kw'c wētēn-auq tēē zehōetca. Teūk^u kw'c wetcōcēnauq tlāk'ēek'at
First of all skin-you the right-side. Finished skinning-head-you, short

k'wok'lōctēn-cū 'nqēek^ulukeán-tlkauq; rípen-tlkauq aítl. Kíla-tlkauq
head-spit-you (take) thrust-it-through-you; stick-it-in-the-ground-you now. First-of-all-you
the-nose

zehōetca k'wol'náuq. Planzeyip k'wólōctēuwa pōtcūn-tlkauq aítl,
right-side roast-you. When-you begin, to-roast-face-you sprinkle-down-you, now,

pōtc-kwām-tlkauq wienúwa, metcōcēm-tlkauq móta wienúwa, Eck'útLuks-tlkauq
"down"-head-you all-of-you paint face-you also all-of-you, mark-round-the-nose-you

aítl kw'c metcōctēn-tlkauq aítl móta wienúwa. 'Ntlāc hōicū wetcōcēn tē'
now mark-face you now also all-of-you. As-soon-as begin-you to skin the

kw'tlōca nē-tlōs qeáic kwakwalūt; 'n tlāc hōi-cū k'wolōc teūk^u tlō
head then not any talking; after begun-you to roast head it is finished

'ntluk^upālōec; Etl-p'elik aítl sk'wolōca tcaúwō-tlkauq aítl,
when bursts-the-eye-ball; when-turnover now the roasting-head make-noise-you now,

kwalūt-tlkauq aítl, nē-tlōs tēuwa neāsāwáyukstenc. 'Ntlāc hōi-cu
talk-you now, then their neāsāwáyukstenc. Before begin-you,

káqetlca kíla kw'c lauwan-auq, Ecketsálik-tlkauq, pōtcūn-tlkauq.
drying-meat first-of all hang-up-you put-skewer-thro'-the- heart-tongue-and-liver-you, sprinkle-with-down-it-you.

Etl-kwántlkauq aítl tē cōk^ua qeqetkán-tlkauq tē cōk^ua; c'tcōwuk
When take you now the upper-layers score-it-you- the upper-layers; (then) the leg
(of meat) repeatedly

zéhuk, zeháka, ts'káltūq. Teūk^u aítl. Qoāz kwácū p'amēn ē
right, right arm, ribs. Finished now. Don't you burn-up the

mólii-cúwa. Qoāz kwácū qácōcmin kōk'tátl tlōec tēctēil, kel-wélin
meat-stretchers-your. Don't you grease-face-with fat when it-is-fresh, bad-become

kitl ē kw'tlōctēn-cúwa."
will the eyesight-your.

The English equivalent of this will be found in the myth of the origin of the mountain-goat kin given below. I thought it well to give this portion of the myth in the native text on account of its intrinsic importance, and because of its high syntactic value. It is of interest to mark the three different forms of the personal pronoun of the second person employed here, viz.: "-tl-kauq," the full primary copulative form,—"auq," the secondary copulative form, and "cū" the possessive form. This latter is not a common usage.

C'lamqel.

Prayer.

Kō-heá kókpi, ekatza-tlkatl, áma tákema óqwelmīuq kwāc ec-átzaq
 Heavenly Lord, Father-our, good all people should take-care-of
 tūwétac te'kwáitecūwa kila áma. Áma ē-tákema óqwelmīuq etl-teóqwac
 everybody the name-thy most good. Good that every person if come-he
 óke e'núwa kila kókpi. Áma ē-tákema óqwelmīuq en teá teméeqa
 where thou-art highest chief. Good that every person in this world
 hōz-teélae tūwétac tē teúwa s'wā skwālūt hōz-teélae ē-óqwelmīuq wa
 shall-do-like everyone-one the thy commands as-do all people who-are
 en te heá teméeqa. Qétekit-tómōtl k'w'ekátlkatl en teéateméeqa. Áma
 in the heavenly world. Give-to us some-food-our in this world. Good that
 tlápen-auq tē teúwa tlkátla kel wa-skōócēin teéla teē tlápenem tē kéla
 forget-thou the thou our bad actions like as forget-we the evil
 wa-záiten-stómōtl-ac ē céeqtlá óqwelmīuq. Áma tlrelrel-stómōtl-auq kw'c
 done-to-us the other people. Good that make-strong-us-thou that
 qoāzae kwac kwánem kō teéla kō kel. Ama eō-ceátsuq-stómōtl
 not take-we any doing any evil. Good that there-is-care-taken-of-us,
 kw'c qoāzae kwac katl kelkenantēnt. Áma teélae.
 in-order-not that we defile-ourselves. Good that it be so.

MYTH OF THE ORIGIN OF THE MOUNTAIN-GOAT-KIN.

Once, a long time ago, a young man, who was a mountain-goat hunter, went forth by himself to hunt. Now both he and the other members of his tribe had been careless and inconsiderate in their manner of dressing their game and disposing of the blood and offal. This had displeased and grieved the chief of the mountain-goats, and he determined to have the young hunter brought to his camp and instructed in the proper way of killing and dressing his game.

With this end in view, he instructed two of his young women to assume their goat forms and place themselves in the way of the hunter and draw him to the camp. Accordingly, when the youth was well into the mountains, they show themselves to him under the guise of goats, and lead him in the direction of their camp. After following them from cliff to cliff, he presently loses sight of them. He mounts the spur upon which he had last seen them, but instead of finding two goats there he sees two young women. Not perceiving that they were the goats he had been following changed to human form, he accosts them, asking if they had seen a pair of goats about there a few moments since. "I see," said he, "their tracks to this point, but can find no trace of them beyond." They smile upon him, and say, "They are our own marks; we made them." Thereupon he falls into a trance, and the young women take him up and convey him to their camp, which is close by. This camp lay beneath the water of a lake, which formed the roof of their

dwelling. When they had descended with him, the young man recovers from his trance, and looks about him. He is surprised to see that he is in a fine large building, with a crystal-like roof over it. The inmates he perceives are handsome, pleasant-looking people. He is soon made to feel at his ease, and the two young women who had brought him there are bestowed upon him freely as his wives.

He is not aware of the connection between these seeming people and the mountain-goats. Night now coming on, all retire to rest. The hunter shares the bed of his wives, the elder lying on his right side, the younger on his left. At the first gleam of dawn two young men of the goat people leave their couch, don their goat-skin coats and leave the camp. They had received their instructions from the chief the night before as to what they were to do. Soon after their departure one of the young man's wives woke him up, and the other begged him to rise, and go out and shoot them some goats. He complies, and takes his bow and arrows and sets forth in quest of the game.

Now the two goat youths had been instructed on this wise by their chief. "When our visitor goes forth to shoot, you must watch him carefully, and see how he does it." When, therefore, they saw the young hunter approaching them, they waited and watched him.

As soon as he perceived the goats, he drew his bow and shot them. But as he wore his blanket, his arms and his bow were partly hidden beneath it, so that the two goats could not see distinctly how he manipulated his arrows. Said one to the other, "He put the arrow in his teeth." "No," replied the other, "you are mistaken; he held it in his hand." When he had shot the two goats he returned to the camp and bade his wives tell some of the men to go and fetch in the game. Four of the men set off and bring in the two dead goats and skin and clean them. The young hunter observed how they did it, and perceived the care and decorum they used in the operation. First they laid down many leaves with which to soak up the blood; when the cleaning was over these leaves were all carefully gathered up and carried with the other offal of the game, and cast into the river. Next morning, early, the meat is cooked, and after the whole camp had partaken of it, the bones were all carefully gathered up and likewise thrown into the river. Everybody now goes into the water to bathe except the old men and widows, who stand on the bank and sing and dance and throw "medicine" into the water. Presently they return to camp, and shortly after the hunter perceives two of the young men of the tribe come back alone, as if they had stayed longer in the water than the rest of the people.

He had missed these two youths the night before, and also that morning, and he wondered where they had been. The following morning he is again awakened by his wives and begged to go out and kill more game. He complies. Close by the camp he perceived two yearling goats. These he brings down with his arrows, firing only one at each.

Now, as the two goat youths whom he had first shot could not agree as to the method of his shooting, the chief had instructed several of his people to keep watch close by when the young man next went forth to shoot. These hid in the

bushes, and tried to observe how he caused the arrow's flight, but the folds of his blanket again hid his actions, and they also could not agree as to the manner of his shooting. On his return four men are sent out to bring in the game. The same course is observed as before in cleaning and cutting up the goats. The blood is soaked up by the leaves, and this, with the rest of the offal, is cast into the lake. The meat is cooked and eaten as before, and the bones all gathered up and ceremoniously thrown into the water when they go to bathe. As before the old men and widows dance and sing on the bank and make "medicine." Again the young hunter misses two of the goat people, who presently come in a little while after the others. He wonders where they have been. Next morning one of the older men goes and stands just outside the smoke hole on the roof of the dwelling. The wives of the hunter wake him up and point out to him an old buck on this roof. He draws his blanket around him, seizes his bow and arrows, manipulates them under cover of his blanket, and shoots the old buck. His wives, who had this time been instructed to observe how he shot his arrows, closely watched his action, but failed, as did the others, to learn how the arrow was sped. Said one, "I saw him bite the arrow with his teeth." "No, he did not bite it," replied another; "he held it in his hand all the time." All the other inmates of the house were watching and whispering to one another. The arrow struck and killed the buck, which fell down through the smoke-hole. The carcase is treated as before. Whilst they were eating its flesh, the young hunter noticed that one of the elders was missing. He closely watches the others as they gather up the bones and take them to the lake, and notes that one of their number is still missing. He is also absent when they return to the camp, but shortly after comes in with his face and head painted. The young man wonders where he has been, and begins to suspect that there must be some connection between the goats he kills and the individuals who go and come so mysteriously. He determines to keep a close watch and learn what this connection is. The next morning, when his wives wake him, he is not greatly surprised when they tell him that there is a goat in the house. He knows, too, that the people wish to find out how he shoots, so before he takes his bow and arrows, he throws his blanket round him, and speeds the arrow from beneath its folds. Everyone is keenly watching his actions, but again they fail to learn how the arrow is sent. They dispute among themselves, one declaring that he put it in his mouth, another that he blew it, and others that he cast it with his fingers. They now get arrows and try to shoot with them, but all fail in the attempt, and hence, say the Indians, goat people and other animal people never shoot, as they do not know how to use the bow and arrow.

The following morning the hunter's attention is directed by his wives to a pair of goats standing on a butte of the mountain some way off. He goes after and shoots and kills them, and this time he skins them himself. He also cuts them up and cooks them after they are brought home. In doing so he surreptitiously abstracts a small bone from the base of the tongue of one of the goats, and a piece of the cartilage from the nose of the other. These he secretes in his back hair.

After the meal the bones are all collected and taken down to the water as before. When the people return from their bathing and singing, the young man notices that two of them are still missing. He now goes and lies down on his bed, holding the bone and cartilage in his hand. The two missing goat people presently return, and it is seen that something is the matter with them. In a little while his wives come to him and say: "Your brothers are sick; one cannot speak, and the nose of the other is bleeding; you have kept back some of the bones; please give them to us." He at first denies the charge. But they reply that they know he has them, and beg him to give them up. He now admits that he has them, saying: "I kept them to find out if you are really people like myself. I know now that you are 'mystery' people. He now gives up the bone and cartilage, the former to his elder wife, the latter to the younger. They take them to the lake and cast them in. The two young goat people to whom they belong now dive into the water, and presently return well and healed. The youth had observed all, and now knew that the people he was living with were the "goat" people. He returns to the house and throws himself on his bed, and ponders upon what he had learnt.

Shortly after this he desires to lie with his elder wife. But she repulses him, and says, "Not so, this is not the time, wait till the next moon."

He then sought his younger wife, but she made the same response. A few days later, the chief instructed two of the "kids" to go down to the river's edge.

Said he to them, "Go and see if your uncle is chasing his wives." He referred to the "dog" salmon, whose spawning season was just then coming on. The two young messengers go to a point or spur of the mountain overlooking the river, and make their observations, but see no sign yet of the salmon. They return and report accordingly.

The goat people therefore still keep camp.

After a few days more have gone by, other messengers are sent, and this time they return with the report that the salmon are "lying down."¹ By this time the moon was full, and the rutting season of the goats come on.

The father-in-law of the young hunter now takes medicine, and causes the rain to fall, and washes his son-in-law, and transforms him into a goat.

Next morning all the females scatter over the mountain, in their goat forms, and the males play and butt each other, after the manner of goats in the rutting season. The wives of the young man had instructed their husband thus: "You can chase and pair with any of the women now, and when the rutting season is over and we return, we shall be your wives again." The young hunter donned his goat-skin, and, with the other male goats, set out to overtake the females. He outstrips all his fellows and "serves" the whole flock before they come up. The old bucks always stay at the camp. They lie down the whole time, never eating and never getting

¹ This means that the salmon have spawned, and are dying and lying on the sand bars and banks. After spawning, a salmon frequently dies. The streams are full of dead salmon after spawning time.

up, except to evacuate, for the whole of the rutting period, which lasts from one full moon to another. A goat is considered an "old fellow" after his fourth year.

When the rutting season is over, a great rain is made, and all bathe and cleanse themselves, turn their goat skins about, and thus assume their human form again. They now remain quiet at the camp, the males being weary and exhausted from the rutting and the females making preparations for their forthcoming "kids." When spring arrives, the women give birth to their children. The wives of the hunter bear him each a son.

He continues to live with the goat people all that summer, having lost all recollection of his former life and relations. But when the summer is over and his children have begun to notice things, they cry incessantly for their paternal grandparents,¹ and he now feels a strong desire to return to his old home. He grows moody, and lies for hours together on his bed without speaking. His wives notice his behaviour, and know that he is longing to return to his parents. They therefore speak to him on this wise, "Cheer up, husband; we know you wish to go back to your own village and people. We will not keep you; you can take your two sons with you, but we must stay behind; we cannot accompany you, we are not the same as you; the boys are of your blood, and so can go with you, but we cannot." He is sorry to part from his wives, but his longing to return to his old home is too strong to be overcome, and he prepares to set out with his two boys.

When he is ready to start they bid him remember what he has seen and learnt among them, and to be careful in his treatment of the carcasses of his game particularly those of the mountain-goat.

Said they: "Tell your people to paint their faces before they begin to skin and cut up a goat, and to place the sacred down upon the tongue, and lungs and heart, and hang the whole up to dry in the house over the fire, for that is good "medicine" for us. They must also carefully gather up the bones and other offal, and put them in the water, as you have seen us do. In cooking the meat, first roast the liver on a spit, after putting down upon it; that is good "medicine" for us. When the liver is cooked take some fresh cypress branches, and place the liver upon them and cut it up into small bits and give a portion to each person. If you should make use of and cook the head, mark the face first with red paint, sprinkle down upon it, and place it before the fire nose foremost. Let it remain there a little while, and then skin it. The man who does this must paint his face and put down upon his head, and all who are near and watching him must be silent and make no noise of any kind. When the head is skinned, then place it before the fire again, carefully turning the right side first towards the flame. All the time the head is thus roasting, the people must keep silent; not even a cough or sneeze must be heard, or the "spirit" of the goat will be frightened away, and you would have no more luck in hunting goats. Let the head remain before the fire until the right eye bursts under the heat with a splutter, then turn the left side to the fire. Now the

¹ In Indian stories this is a common way of reminding a man who has for some reason left his own parents and home and forgotten all about them, of their existence and his former life.

"spirit" cannot see the people misbehave, and it does not matter if they talk and make a noise. If the "spirit" should ask the "cook" what that noise is, he can answer, "That is your people's noise, not mine." When the head is cooked give a little of it to each of the elders; the women and young men must not touch it. This must always be done at sunset on the day of killing."

The young man promised to remember and observe for the future all the instructions they had given him.

He now sets out for his old home, taking his two sons and the pack his wives had prepared, with him. When he gets near home he conceals himself and his sons on the edge of the village. Presently his younger brother came by. He was playing with a bow and arrow. He shot the arrow towards the spot where his elder brother lay hidden. The latter seized and held the arrow, and when the former comes to get it, he is accosted by his brother, and asked what he is looking for. He replies, "My arrow, which I shot in this direction. Have you seen it?" The elder brother now gives the younger the arrow, and tells him that he is his elder brother who was lost, and bids him go tell his parents that he has returned, and desire them to make the house clean and strew fresh branches on the floor; for he could not enter till this was done. The boy runs home, and informs his parents that his elder brother was on the outskirts of the village, and desired them to clean and make ready the house for his reception. His mother, who believes that her elder son must be dead, gets angry with him, thinking he is needlessly reminding her of her loss. She weeps and says, "Why do you tell me this lie?" and whips him and sends him out of the house. The lad declares it is no lie; but the mother refuses to believe him. He then returns to his elder brother and tells him what has taken place. The elder brother then unties one of his packs, and takes therefrom a choice piece of kidney-fat, and bids his younger brother take that to his mother, and tell her again to prepare the house for him, that he was really come home, and had brought two young sons with him. When the mother sees the fat, she knows her younger child's story must be true. She informs her husband, and then goes out to see her lost son. He tells her of his adventures, and all that had befallen him, and that his memory of her and his home had left him entirely for a whole year. When she has heard his story, she returns to the house and sends out her husband to bring in the packs. Said she "Take your packing-strap, and go and bring in our son's packs; he is really there." She then makes the house clean and tidy, and purifies it of all bad smells. This was necessary because her son had been living among the goat people, and, like them, would be harmed by bad smells. The goats had no fires in their houses and no smoke, and as they did not eat fish there was no bad smell of fish with them as with the Indian. When everything was ready, the young man and his two boys were brought home, and all the people of the village came to see him and them. He had brought with him four small packs. When everybody had come in and was seated, he took these four packs, which contained much more than they appeared to hold, being magic packs, and shook some of the contents of one of

them before each of the visitors. One contained dried goat-meat, one kidney-fat, and the other two goat-hair for making blankets. On the day of his arrival he distributed the meat only, and bade the people come back again the next day. The second day he opened the pack of fat, and distributed this in like manner; and on the succeeding day, one of the packs of hair. The fourth pack he gave to his mother. He had taken advantage of the presence of the people on these days, and had instructed them in the things he had learned, and how they ought to handle and prepare their game, especially the carcases of the mountain-goats.

When this man's sons grew up, they became skilful goat-hunters, and never failed to bring home all the meat they needed, the goats readily putting themselves in their way, that they might kill them and not lack food.

Paul gave me this myth in explanation of the origin of the mountain-goat kin of his father, who are supposed to be descendants of the goat youths.

I have given that part of it relating to the treatment of the dead game in the native text above, on account of its importance and syntactic value.

I might add here, in this relation, that the liver of any animal was forbidden at all times to young people of both sexes—to young men, because it was supposed to make a hunter thirsty and broken-winded; and to young women, because it made them short-winded when climbing the mountain slopes in search of berries and roots. Even the elderly people ate sparingly of it because of its thirst-producing tendencies.

MYTH OF THE MAN WHO RESTORED THE DEAD.

A certain young man lived with his parents. Being of the age to marry, he took a wife, of whom he became very fond. They had not been married long when the young wife fell sick, and shortly after died. The corpse was wrapped in the best blanket, and put away after the manner of his people. The youth is heart-broken, and sorrows much. His uncle is sorry for him, and says: "Why not do as the old people advise and go for your kwāzānteūt (training for "mystery power"). He hearkens to his uncle's advice, and replies, "Very good, I will go." He ceased his lamentations, and went down to the stream, and washed the tears from his countenance. All his friends and kinsfolk are gathered at the house and make loud lamentations for the dead, but he joins with them no more. That night, when all the village is asleep, he takes his father's fire-drill and quiver of arrows, and starts off to undergo his kwāzānteūt. He goes to the head of a distant creek, and then constructs for himself a 'nk'élzatēn or sweat-house. Here he enters upon a long course of bodily training. He remains at the creek for a whole year, at the end of which he has a vision, and a *snam* appears to him, and offers him the mystery power of curing coughs. This not being what he seeks, he betakes himself to another spot, and undergoes a second year's training. At the end of this period, he has a second vision, and the *snam* this time offers him the power of curing all pulmonary ailments. Again he is dissatisfied with his gift, and departs to another training ground. Here also he spent a year in exercises; at

the close of which he had a third vision. This time his *snam* offers him the power to cure miscarriages. "These," said he, "are not the powers I seek; I want to be able to restore my dead wife to life." He seeks out a new spot and continues his *kwāzāntēūt* for another year. When the fourth year is completed he falls into a trance, and while in that condition learns from his *snam* how he may restore the dead to life. He is told to step over the dead body four times, and then it will rise up alive; nor need the body be whole, a small bone of it would do as well. When he recovered from his trance, he began to test his power. He sought for the bones of dead animals. He came upon one of the bones of a bird. He steps over this four times, as his *snam* had instructed him, and immediately the bone becomes a bird, and rises and flies away. He is now glad, and rejoices over his power, and seeks to test it still further. Presently he comes upon the bone of a deer. He treats this as he had the bone of the bird, and straightway a deer springs up alive and runs off. He is now anxious to test his power upon the remains of human bodies; he is not yet satisfied that he has the power to restore his wife to life. But he can find no human bones, so he determines to return one night when all the village is asleep to try his power upon the corpse of his wife. In the meantime he continues to practice and strengthen his power upon the bones of birds and animals. He learns to vary his practice. Sometimes he brushes the bones with the tips of fir-trees; sometimes he sucks up water into his mouth, and blows it out upon the bones through his hands; and at others he blows his breath upon the object. When he thought he had grown "strong" enough, he sets his face homewards, now to try his power upon his wife's corpse. He arrives at night, and opens the grave and levels the soil. He then steps over the corpse; at the first step his wife revived and sat up. He now brushes her on back and front and on both sides with fir-tops, then sprinkles "medicine water" upon her, and bids her arise. She stands up. He now invites her to come with him to the stream. They enter the water together, and he washes her all over with fir-branches. This is to take away the odour of the dead from her. He now gives her a fresh, clean blanket, and then slowly and gently takes her home to the house of her parents, as she is still weak. They enter without disturbing the family, and retire to bed. The next morning when his mother-in-law rises, she perceives the couple at once. She wonders who they are, and quietly wakes her husband and whispers to him to look at the strangers in their daughter's bed. He looks and wonders also who they are, but does not go near them. Presently he rises, and noisily makes up the fire. The disturbance arouses the young man, who now uncovers his face and looks about him. His father-in-law recognises him, and says to his wife, "He is your son-in-law." The young couple now get up. The girl's mother is much agitated, and trembles greatly. She feels them to see if they are really alive, and not ghosts. When she is satisfied that it is really they, she is much rejoiced, and makes known the glad tidings to all the kinsfolk and friends of the family. These now flock in to see the marvel, and all are astonished and filled with wonder at the occurrence.

'Nkwinkwinkéin.

The Gambler.

There was once a man who spent all his time in gambling. At times he won, but more often he lost. One day he had worse luck than usual, and after he had lost all his property, he staked his wife and children. He loses them also, and is left without a single belonging. He feels sad and miserable. Some old people tell him he should go and visit the gambling man, who lives afar off in the mountains. This man was a Qa Qa, or mystery man.

The gambler determined to visit this person, and learn from him the mystery of gambling. He goes off into the forest, and begins a course of mystery training. He built himself a sweat-house, and took many sweat baths. At the end of a year he set out to find the Qa Qa man. In time he came to a stream, on the other side of which he saw smoke rising. The stream was deep and swift, and he called out for someone to come and put him over; but no one stirred. He calls again and yet again, but still no one answers his call, or puts in an appearance. He becomes angry; he is tired; he yawns. No sooner had he done so than some one immediately calls out, "Hello! there; what do you want?" "I wish to cross over; bring a canoe and take me across," he replied. Presently a man appears, and paddles across in a canoe to him. He gets in and the man paddles back. When they reach the middle of the stream he stops and asks the gambler where he wants to go. "Do you wish to cross to 'Nézenēqa?" "Yes," replied the gambler. "No, don't go there," said the ferryman; "go to 'Nkélnēqa." "No, I don't want to go to 'Nkélnēqa, take me to 'Nézenēqa." The ferryman tries to persuade his passenger to go to the house of 'Nkélnēqa, but the other refuses. Four times the ferryman tries to induce him to go to 'Nkélnēqa, but the other is firm, and refuses to be taken in that direction. He is landed at a point where two trails diverge, one to the right and one to the left; the one leads to the dwelling of 'Nézenēqa, the other to that of 'Nkélnēqa. Now 'Nézenēqa was the mystery being of all that was lovely and beautiful in nature, and 'Nkélnēqa was the mystery being of all that is bad and ugly. The former presided over good and fair weather, the latter over dark and foul weather. The ferryman now asks the gambler which trail he will take, 'Nézenēqa's or 'Nkélnēqa's? The latter replies, "'Nézenēqa's." "No, don't take that; take the other," urged the ferryman. But the gambler was not to be moved. Four times did the ferryman ask him which road he wished to take, and four times he tried to advise him to take that which led to the home of the bad spirit.

When the trial was over the ferryman led the way along 'Nézenēqa trail. Presently they come to a Skumel, and the ferryman puts his head down the smoke-hole and cries out, "Here is a man come to see you." "All right," answers a voice from below, "let him remain on the roof; I'll come up in a moment. Meantime you go and get some kálite (young fir shoots)." 'Nézenēqa now climbs up the pole and joins the gambler on the roof. When the slave

returns with the fir-tops, 'Nézenēqa brushes the gambler all over with them. When he has finished he says to his visitor, "Look at your badness which I have brushed out of you." The gambler looks on the ground and sees what looks like the scales of a fish. 'Nézenēqa now bids the slave take up the "sheddings" and cast them into the river, and invites his visitor to enter the Skumel. They both descend. They sit down, the gambler being given the seat of honour on the right-hand side of his host. 'Nézenēqa now sprinkles "medicine" upon his guest. Presently it is evening, and night comes on, and a large party of ghosts come to the Skumel to gamble (slikemáiwē), bringing with them much property. This property consists of the things that were put with their bodices when they were buried. 'Nézenēqa taking some of his "medicine," sprinkles it on the ghosts, and they all suddenly disappear, leaving their property behind them. This 'Nézenēqa gives to his visitor. Four days and nights 'Nkwinkwinkéin stays with 'Nézenēqa, and each night the ghosts come to gamble, and are frightened away by his host's magic, and he gets all their property. After the fourth night, 'Nézenēqa says to him, "Now you have enough property, you shall go home again." Before he leaves he packs up all the ghost's property into four bundles, and by his magic so decreases the size and weight of these that the gambler is easily able to carry all four. He also at parting presents him with his magic flying gambling bones. 'Nkwinkwinkéin in course of time reaches his old home. He is now a wealthy man, and determines to be revenged upon his old gambling friend who had stripped him of his former possessions.

This man's name was Humanónte. It is soon known that 'Nkwinkwinkéin has returned with much property. Humanónte chuckles to himself when he hears of it, and already considers it as good as his own. He makes an early call upon his old friend, and proposes a little gamble. 'Nkwinkwinkéin assents, with a show of indifference. The people soon gather round to watch the game. At first 'Nkwinkwinkéin allows his opponent to win, and as his property passes piece by piece over to the side of Humanónte, his friends look sorry, and feel sad at his ill-luck. But he smiles all the time, and tells them it is all right, that he is not beaten yet. When he has lost all but the last blanket, he takes the magic bones of 'Nézenēqa, and they fly so quickly from one of his hands to the other that Humanónte is unable to tell which hand contains the marked one, and so loses his winnings piece by piece and all the rest of his belongings till he has not even a blanket to call his own.

A few days later it enters his mind to go away and seek a Qa Qa man, as 'Nkwinkwinkéin had done. He therefore sets out. In course of time he comes to the river which he desires to cross. He sees smoke rising on the other side, and shouts out to attract the attention of those who might be camping or living there. But he meets with no response to his calls. He shouts again and again, till he is angry and tired. Presently he opens his mouth and yawns. No sooner had he done so than a man appeared upon the other side, and asks him what he wants. Humanónte asks to be taken across. The man gets into his canoe and paddles

over to him. From this point the story is a repetition of the experience of 'Nkwinkwinkēin, with the difference that Humanōnte chooses to go to 'Nkelnēqa's house, where he meets with his death, which brings the tale to a close.

MYTH OF THE DESERTED BOY.

A long time ago many people lived at Seaton Lake. The chief of the village had a son about ten years old. One day this boy, who was of a gluttonous disposition, went to a certain house and told the inmates that his father had sent him to borrow some cured salmon, some s'teákwun (dried berries), and some skámite (long carrot-like roots). The woman says, "All right," and gives him the food. Now the boy had lied to the woman; he had come at the promptings of his gluttony, not at the desire of his father. He takes the food into the bush by himself and eats the whole.

The next day he tries the same trick, going to another house, and asks this time for some oil, some nēmátlkwa (salmon-butter), and some stūpál (salmon-flour). His requests are complied with, and he takes the food as before into the bush and devours it all himself. Again, the third day, he does the same, asking this time for some cōk (dried meat). Finding this an easy way to fill his stomach, he goes again the fourth day, and asks for some equs (fat) for his parents. By this time the people begin to talk about the chief begging food each day, and the boy's aunt, hearing the gossip, suspects what has happened, and comes to the boy's parents and tells them, asking if their son is borrowing food with their knowledge and consent. Said she, "Your boy has been round to all the houses, borrowing food, and saying you had sent him." "No," said the chief, "I did not send him, I do not think it can be true." "Yes, it is," replied the boy's aunt; "you watch him, and you'll soon find out it's true." This the chief determined to do, and accordingly sends someone to watch the boy's movements through the day. The boy, not suspecting that his trick has been found out, goes again to one of the houses, and asks for more food. The person set to watch him follows him to the bush, and then leaves him eating the food whilst he runs back and tells the boy's parents. They come out and observe him themselves, and when the chief is convinced of the truth of the story, he goes round to each house and asks, "Has my son come to you borrowing food for me?" All reply in the affirmative. The chief is much annoyed, and very angry with his son, and determines to punish him most severely. He tells some of the older boys to take him across the mountain, and when they get him there to lose him, and leave him to shift for himself.

The boys start off on their trip, with the ostensible object of getting a supply of good arrow-wood. When they get on the other side of the mountain range, they intentionally separate themselves from the chief's son and hurry back and leave him there. The elders had been waiting for them in their canoes at the edge of the lake. As soon as the boys arrive the canoes are turned lakewards and everybody leaves.

The deserted boy is thus left on the far side of the lake, with no means of crossing it. Now, the land juts far out into the lake at one point, forming a promontory. When the canoes round this, one old woman lags behind, and as soon as she is hidden by the land from the others, she paddles back to the old camp. She then gathers some of the discarded cores of the roots they had been eating, and put them in the ashes of the camp fire to set them smouldering. She then put them in her bosom to await the coming of her grandson. In the meantime the deserted boy had missed his companions and was making his way back to camp. When he reached the crown of the mountain, he saw lying before him the waters of the lake, and in the distance the receding canoes of his people. He realises then that he has been deserted. He cries, and rages, and kicks the mountain so hard that a portion of it slid down into the lake, the course of which may be seen to this day. Presently, when his grief and rage have subsided, he returns to the camp. When he gets there, he perceives a small basket on the ground. He kicks it out of his way, saying, "Why did you not go with your owner?" The old woman, who was lying under the cover which sheltered her like the roof of a Skumel, now cried out, "My grandson, I am here." She now takes from her bosom the smouldering cores, and says, "See here, my grandson, we can get fire with these; don't be downhearted, I will stay with you." She is glad, and rejoices that he has returned; he also is glad to find her, and stops his crying, and makes a fire and constructs a small dwelling for them. The old woman now bids him go look in the *teépōn* (cellars) of the camp to see if he could find any salmon bones or scraps. Now, some of the people when they paddled off had felt sorry for the deserted boy, and had left some scraps of food for him in their *teépōn*. These he now gathers up and takes back to his grandmother. When she receives them she says to him, "Don't forget where you found this food; some day you can repay those who left it for you."

They continue to live there at the camp. He makes traps and catches a number of small animals. Amongst these was the magpie. They eat the flesh of them, and the old woman makes blankets of the skins. The boy's blanket (*Erēētsa*) was composed wholly of magpie skins. The summer is now advancing, and the weather is warm and fine. One day the boy put on his magpie-skin blanket, and went outside to sit in the sun. Presently the Sun-man came down to the boy, and said to him, "I wish to have your magpie blanket. Let us change blankets. You take mine, and let me have yours. My *enāz* (blanket) is a magic blanket. If you put a corner of it into the lake the trout will immediately swarm about the spot, and you can take them readily. And if you desire lots of fish you have only to dip it a little deeper and you will get all you want. If you wish to keep them you must preserve them by drying them. Thrust a switch through their gills and hang them thus up to dry in the sun or in the smoke of your fires."

They exchange blankets, and the Sun goes back again. The boy now desires to test his magic garment, and so goes down to the edge of the lake and dips one

corner of it into the water. Immediately the spot is teeming with trout. He puts in his dip-net and takes a netful at the first dip. He leaves them on the bank and runs back to tell his grandmother of his good fortune. She comes down to the water's edge to see his catch. She is greatly delighted, and bids him catch more. He dips the corner of his magic shining blanket into the lake four times, and they take more fish than they know what to do with. They dry large quantities and store them away. When they have filled their own *tcépōn* the old woman tells him to take the rest and put them in those *tcépōn* in which he had found the salmon scraps and bones, but to put none in the other cellars. The boy does so.

Now one day one of the men of his father's village, whose name was Crow, flew over to the lad's camp. He sat on the branch of a tree and began to croak. When the boy saw him he said, "What are you laughing about? Come in and get some food; you look hungry." Crow comes and takes the fish offered him. Says the boy as he gives him the fish, "Don't let any of the other people see them, only your children." Crow takes home the fish to his family. When the young Crows saw the string of trout their father brought with him, they began to cry out and make a great noise to get some. This attracts the attention of the village, and some of the people come to see what all the noise is about. They saw Crow feeding his children with a string of dried trout. They wonder where he has procured it, as food has been very short with them all for some time. Crow makes no communication to them, so they watch his movements. Four successive days did Crow fly across to the deserted boy's camp and bring back with him a string of dried trout on each occasion. One man begins to suspect where Crow gets his supplies.

He says to the others, "I have watched Crow's movements for four days. Each day he has flown across the lake in the direction of our old camp, where we left the chief's son. Let us send some one over to-morrow to watch what takes place there." Accordingly on the morrow two men paddle across the lake to the camp of the deserted boy. When they were about a mile off shore they perceive a bright and shining object on the edge of the lake. They wonder what it can be, and go on very quietly. When they get near they see that the glittering sheen which had caught their attention comes from the blanket of a youth who is sitting down like a grown-up person. They land, and presently recognise the boy, and say to him, "We have come across to see you; your father has been feeling very unhappy about you. How are you getting on?" "Oh," replied he, "I am all right; we have plenty to eat over here. Come in and have some food; you look hungry." They enter the house, and the old woman prepares them a bountiful meal of trout. When they have eaten, they depart again to report to the others what they have seen, taking with them a present of a good supply of dried trout which the boy made them.

When they get back to the village they inform the chief that his son has become a *Qa Qa* or mystery-man, and is living in plenty across the lake. "Let us go over there ourselves," said the chief. They go across. When they are getting

near the camp the youth takes a stone and throws it into the water, saying as he did so, "Go back ; you cannot land yet."

No sooner had he done and said this than the current carried the canoes a long way back. Again and again as his father and his people approached he caused their canoes to be carried back, and it was not till the sun was about to set that he permitted them to land. This he did to show the people his power.

When the people had landed and gone to their houses, those who had felt sorry at the desertion of the boy, and had left him some scraps of food in their *tcépōn*, now reaped their reward. They found their cellars stocked with quantities of dried fish, but the cellars of the boy's father and uncles, and of those who had not been friendly disposed towards him, contained nothing, and they had to go to bed hungry that night.

Next morning the youth rises early and goes down to the lake and dips in his magic blanket. The lake's edge is straightway filled with fish. He now calls all the people and bids them help themselves. He now becomes a great man among them.

MYTH OF THE DEAD WOMAN WHO BECAME A BEAR.

There was once a young man who was a lucky bear hunter. He had a wife. She fell sick and died. He wrapped the corpse in a fine bear-skin blanket and laid it away in the grave-box. A day or two after some youths went down to the river to spear salmon. They passed near the grave-yard, and seeing the tracks of a bear, ran back to the village and told the bear hunter. He called his dogs, and went to follow up the tracks. They led him here and there, and finally brought him to the grave-box of his late wife. He looked in and saw the corpse apparently lying as he had left it. Beyond this point he could find no tracks of the bear. Next day fresh tracks were seen. He followed these up to their starting point, which was the grave-box of his late wife. He looked in the box and beheld it was empty. He knew now that the tracks he had been following were those of his deceased wife, who had come to life again in the form of a bear.

MYTH OF THE MARRIAGE OF NORTH WIND AND SOUTH WIND.

In the far-off days, *Cútick*, the North Wind, came south and married *Skápíte* the South Wind, and took her back to his northern home with him. Her lot is not a happy one. She is unaccustomed to North Wind's mode of life. He lives in an ice-house without any fire. *Skápíte* sits and shivers all day long with the cold, and is very miserable and unhappy. She longs for her brothers, of whom she had three. The eldest was named *Qōqalánūq*. He was the Wind that bears the sleet. The second was called *Kupkuptcilánūq*. He was the Spring Wind. The third was called *Hauhauánūq*. He was the Wind of Mid-summer. In her longing for her brothers she calls out to them one after the other, addressing them by name, thus :

"O, *Qōqalánūq nētl-En zōk*. O, *Qōqalánūq*, I am dying." Four times she wails forth this plaint.

Qōqalánūq hears the wailing of his sister, and says to his brothers, "Listen to what our sister the South Wind is saying." They listen and hear. At first the eldest will not believe that his sister is in trouble and unhappy. While they are discussing the matter and considering what to do, they hear her wailing again. This time she calls to her second brother. Four times they hear her cry:

"O Kupkupteilánūq nētl-en zōk', O Kupkupteilánūq, I am dying."

Before they have decided again what to do they hear her cries again. This time they are addressed to her youngest brother.

"O Hauhaulánūq nētl-en zōk', O Hauhaulánūq, I am dying." Again it is repeated four times. Said one of them now to the others, "Let us go and see what is the matter with our sister. Qōqalánūq must go first, because he is the eldest, and we will follow." Thus it was agreed, and Qōqalánūq thereupon sets forth to visit the Northland, the home of his sister's husband. When he arrives he finds her very ill and wretched. She is slowly perishing from the cold. He awaits his brothers. Next day Kupkupteilánūq arrives and the day following Hauhaulánūq. After the arrival of the latter, Cútick, the husband, is very uneasy and much alarmed for his safety. The warmth of the Summer Wind's presence is deadly to him, and he feels faint and sick. Skáp̄ite, seeing his condition, tries to shelter him from the influence of her youngest brother by standing between them.

The brothers now desire to take their sister away with them, but to this the husband objects. Hauhaulánūq now gets angry, and approaches Cútick, who is terribly distressed by his wrath. The youngest brother is for killing Cútick outright, but the eldest dissuades him, saying, "It will not be good to kill the North Wind, for then it will always be hot." So Hauhaulánūq spares him, and they take their sister away with them.

Now, the woman had a baby. It was an ice-child, and she wanted to take it with her. This she did stealthily, unknown to her brothers. She bound the child to the back of one of her thighs, and thus hid it beneath her blanket. But as they journeyed the presence of this ice-child caused a chilly atmosphere to surround them. This was very disagreeable to Hauhaulánūq, her youngest brother, and he sought to learn its cause. Said he to her, "I wonder where this cold wind comes from. Do you know what it is?" But she denied any knowledge of it.

In a little while he complains again, and taking his sister's blanket in his hand, pulls it aside to see if she is carrying anything beneath it. He at once perceives her ice-baby. "Why do you carry that?" he asks. "You cannot take that home"; and with that he takes the child from her and casts it into the river. It floats away and presently melts, and they continue their journey to the Southland. Because the South Wind carried her ice-baby at the back of her thigh, this part of a woman's leg—so believe the Indians—has been cold ever since.

I may add here that I did not seek to collect any myths from the upper Stlathumii, as I had learned from Mr. J. Teit that he had made a collection from this centre for Dr. F. Boas. These have not yet, I believe, been published; but they doubtless will be sooner or later.

VOCABULARY.

Terms of Consanguinity and Affinity.

great-great-great-grandfather } ókwiuk's.
 " " " " mother }

great-great-grandfather } tsópiyuk's.
 " " " mother }

" grandfather } tsámuk's or tséámuk's.
 " " mother }

grandfather, tcópa; my grandfather, n'-tcópa.

grandmother, kókwa; my grandmother, n'-kókwa or n'-kwa.

grandson }
 granddaughter } émate; my grandchild, n'-émate.
 grandchild }

grandchildren (coll.) Emémate; my grandchildren, n'Emémate.

son }
 daughter } skóza; my son, tEn skóza; my daughter, tIn skóza; my child, n'skóza.
 child }

It will be noticed that the distinction between son and daughter is effected in this dialect by a change of the vowel. This is the only instance that I have detected of a formal gender in the Stlatlumi speech, this division being wanting in those demonstrative sex-denoting elements which I have pointed out in the Halkómélem, the Sk'qómic, and the S'ciatl tongues. And the way of making a distinction between a son and a daughter in the Stlatlumi is to modify the common term by coupling with it an abbreviated form of the terms for "man," "woman"; thus:—tē skáíwa n'skóza, my "male" child: tē yákutca n'skóza, my "female" child. The demonstrative particle, tē, which marks the *presence* of the object, is changed to nē, when the object under discussion is not present, nē being the particle which, in this dialect, marks the *absence* of the object.

Children, steumált or etc'málit; my children, nE-steumált. Speaking collectively of one's children and those of one's own brother or sister, the term is ménemena, thus:—my children, and nephews, and nieces, nÉ ménemena. This is a reduplicated form of the common term for son, daughter, child, in the Halkómélem speech. When speaking of other children the terms commonly employed are skūknmēt (singular) and skwumkókōmet (plural).

Mother, skéqōza, when spoken of; when addressed kénya or kényūya.

Father, skátza, when spoken of; when addressed, káteya.

elder brother } kátcih. elder sister } kéqkeq.
 elder male cousin } elder female cousin }

younger brother }
 " sister } cíckwāz.
 " cousin }

NOTE.—A man speaking of his sisters may use a common term without reference to age; thus he may say, "NE ečáktea," *my sister*, in answer to such a question as, "cwät teó?" *who is that?* The enquirer may then ask, *your elder sister?* KEqKEqēuha? and if it is the younger he will reply *No*, "Qoūz," "nteíekwāz," *my younger sister*.

brother's } child { skwecá, male.
sister's } { stúneq, female.

elder of two brothers, or sisters, or cousins, skilamqa.

younger of two " " " alána, a diminutive form of which is alilina.

father-in-law } eáka.
mother-in-law }

son-in-law, steūtátl.

daughter-in-law, cápen.

brother-in-law, teákēt.

sister-in-law, eéáctem.

step-son } skwozótł.
step-daughter }

step-father, skutcelótł.

step-mother, skekaótł.

husband, kwetámite;

my husband, 'n-kwetámite.

wife, cemám;

wives, c'námám.

wife, addressed by husband, néū.

husband, " " wife, nēū.

parents, slaléltēm.

Brothers, sisters, and cousins address each other thus:—

eókwel { younger brother } addressed by elder brother, etc.
" sister
" cousin }

ápa { elder brother } addressed by younger brother, etc.
" male cousin }

kíka { elder sister } addressed by younger brother, etc.
" female cousin }

It is interesting to compare these with the corresponding Halkōmčēm terms which are all radically different. Thus:—

Eyák, *elder brother or cousin*, addressed by younger brother, sister, or cousin.

Eyá, *elder sister or cousin*, addressed by younger brother, etc.

Eyís, *younger sister or cousin* } addressed by elder brother, etc.
Eyísuk, *younger brother or cousin* }

In this dialect each has a different form, but all are derived from a common root.

Parts of the Body.

head, k'wómken.
face, skw'tlōc.
crown of head, natlekēn.
parting in hair, wākelakēnten.
back of head, teeksapúken.
side of whole head, alána.
jaw, kwezōzōqtcek.
hair (of head), máken.
beard, zhwópíte.
hair (on the body), kwāte.
tooth, raitemin.
eye tooth, keqáñic.
molar teeth, mótkānic.
tongue, tōqsátl.
palate, qaumin.
gums, teēakānac.
nose, spózuks.
ear, kléna or tléna.
eye, 'nk'lōsten or 'ntlōsten.
eye-brow, nūwepkélōma.
eye-lash, tl'pálic.
cheek, kōzápel.
mouth, teútcin.
upper-lip, céate.

lower-lip, skatínēte.
throat, nakazótlkwilt.
neck, nalálēmet.
chest, tākwater.
breasts, skām.
back, sqētskin.
stomach, óalēm.
arm, sqwóáqen.
hand, skūákiē.
elbow, káiqten.
finger, qōlāku, 'nhōlāke.
thumb, skelakwólāka.
leg, skwāqut.
knee, k'páñichen.
foot, s'páñin.
bone, k'wōkwōetl.
skin, cipás.
blood, p'tíla.
liver, kála.
fat, skwōkwete.
tail, cúcpa.
rib, ts'káltūq.
heart, cwákuk or sqákuk.

Terms of the Principal Animals known to the Stlathumh.

bear (black), k'ōqwēeq, méakatl.
 „ (*brown*), teuk'ulén méakatl.
 „ (*grizzly*), 'stlātlálēm.
beaver, s'kelat.
beavers, ē s'kelat.
bee, skéázuk.
bee (bumble), k'wuzkwuzáliqen.
butterfly (generic), pācít.
chip-munk, 'nk'ukquk, kwímqin.
cougar, cwewóa.
crane, smók'wa, skwūlqan.
crow, cáü.
deer, stlólā, or etlólā.
dog, skáka.

duck (gen.) sqaiēk.
eagle (whitehead), spilkwakeē.
eagle (black), yuqelá.
elk, t'kate.
flea, klópezate.
fly, cuk'cúuk, h'māz.
frog, pāpétla.
goose, kwicéuq.
grasshopper, tlukatlúka (on a mat), so called because of the noise it makes when flying.
grasshopper, teútcen.
ground-hog, cēekcēek (=whistler).
hawk, skuz.

horse, Enketltcickáka.

jay (blue), kewázaz.

kingfisher, tzuls.

lizard, nekélulqa.

oolican ("candle fish"), swéwa.

otter, lehatz.

owl, skälúla.

pigeon, häméwuz.

rabbit, skwiéte.

rat, háwint, quz.

raven, híla, hilaól.

robin, skwéekuk, swéek.

salmon (gen.) stzók-wāz.

„ (spring), skwúqem.

„ (sock-eye), laúwa.

„ (coho), teáwin.

salmon (dog), kwáluq.

„ (humpback), háloz.

„ (steel-head), kaíwaq.

swan, skupeméuq.

trout (gen.), zitzkwāz.

„ (spotted), kwiepátl.

„ (silver), stléukcutl.

weasel (in summer), kumkúkum.

„ (in winter), t'lukt'let'luk.

wild cat, s'kutzámie.

wolf, skauám.

wolverine, te'kéken.

woodpecker, ckwiláten.

„ knéek.

„ teókezuks.

wren, teetú.

GENERAL GLOSSARY OF THE COMMONER WORDS.

able, can, qaitlite.

I am able, qaitlite-kan.

above, teqā, túqa, tuqa.

ache, pain, sore, kwákwelt.

I am sore, ken-kwákwelt.

I am sore in the leg, kwál-hín-tlkan.

across, k'lák.

go across, nāc k'lák.

admire, to, kwámcein.

I admire, kwámcein-tlkan.

adopt, to, wonzyépkel.

I will adopt him, wonzyépkeltlkan
ketl s'nítl.

advice, lúkaluq.

advise, to, teūnámén.

I advise you, teūnámén-teé-tlkan.

adz, klámín.

afternoon, ken múlakwa.

afternoon, (later), rapélmín.

again, hū, móta.

aid, help, to, nōkan.

aim, to, teótlukcam.

air, breath, cūp.

alder-tree (*alnus rubra*), kwelólāz.

all, tákem.

alone, pepelāteút, from pála, one, and
teút (self).

always, pápet.

anchor, náteánāten.

anger, to, keléil.

animal (generic), teē.

another, hóenkelta.

answer, to, aiteen.

anybody, tákema, tákenewát.

apple, k'weóp.

apple-tree, k'weópāz.

approach, to, s'tlātlā.

I approached the house, s'tlātl-
ātlkan te teítūq.

arise, stand-up, to, tátlih or tát'elín.

arouse, to, qákan.

I aroused him, qákan-tlkan-tō s'nítl.

ashamed, ózōm.

I am ashamed, ózōm-tlkan.

ask, to, caúwin.

I will ask, caúwin-tlkan ketl.

astonish, to, tekák.

ashes, skwilátlkūp.

autumn, cóEZ.

awl, sqaúwétl.

bachelor, kaíúqmaniet.

bad, kul.

bail, to, tlókōwétl.

bailer (instrument), Entlōkwétlten.

bait, māmíl.

bake, sk'wólem.

ball, mákup.

bark, to, wázam.

he is barking, wā wázam.

bark (of tree), tlák'wom.

basket, ts'lā.

beach, céqute, or chíqate.

beat, whip (to), ciken.

beautiful, kwámókmet.

born, to be, kehálha.

bed, áqaiteten (thing to lie upon);

Enróút-ten (sleeping-in-thing).

beg, to, qélentcam.

below, down, k'lep.

down stream, Enkókwitcha.

belt, zápin.

bend, to, kótzun.

bent, eskótz.

berry, skwel.

big, large, quzúm.

billow, wave, niliñelēliñ, snákuq.

bind, up, to, zócun, rútein (= to tie up).

birch-tree, kwutlénáz.

bird, spápazōza.

bite, to, klálen.

bitter, tuq.

black, k'ók'qéeq, or k'ōqwéeq.

blackberry, skólmōq, teātcōca.

blanket (native), swókwatl.

blanket, lek'wáz.

blind, s'nemnem.

I am blind, s'nemnem-tl-kan (statement of fact form).

I am blind, ken-ec-s'nemnem (responsive form in answer to question).

blood, p'tila.

blow, to, pōn; blow it! pōnmatl!

blue, kwuzkwaz.

blush, to, teākōc.

boil, to, pótletl.

bore, to, eqútuk.

borer (instrument), qútuk-min, or qútuk-ten.

borrow, to, kótlēn.

both (of us) n'anawoc-katl = "two-we,"
cf. "all of us," katl-tákum.

bottle, 'n inékēl-tēn (constructed from salmon-skin).

bottle, pápaú (constructed from the sound of air-bladder of fish).

bottle, te'mánik (constructed from the gut of an animal).

bottom, neáteuk.

bought, nctóqup.

bow, to, kwinoócēm, ad litt. (to turn the eyes earthwards).

bow, a, tóqeatc.

bowels, guts, te'mánik.

bowl, 'nklaúkamin.

box, qútcim.

boy (little), tūúwit.

boy (youth), tūcēwit.

boys, tūtūúwit, tūtūcēwit.

braid, to, skákátla.

she is braiding, wā kákátlam.

branch, kemákiet.

break, to (wood), kaúqōq.

„ (rope), klélōq.

„ (flat things), kāpúkwa.

„ (round things), kācúka.

„ (up, spoil, destroy), kulwéluq.

bridge, 'nk-lák'a min (thing that goes across).

bright, wúk'auk'um.

bring, to, cémac, teéácec.

broken, split, ecpuk'ū.

bucket, water, qeláka.

brush, k'lóamin.

burn, to, k'w'tlip.

burnt, pámen.

bury, to, eelep.

bush, kóqkwaōq.

button, ágauc.

buy, to, áz.

bye-and-bye, kuzawóna.

call, to, weaú.

calm, quiet, túkwup; calm water, k'lóel.

camp, teēt'wom.

camping-ground, 'nteāteitūq-tēn, from
teitūq=(house).

can, Häitl or qaitl.

candle, torch, light, c'teak^u; lantern,
'ntcauk^utēn.

cunoe, k'láz.

careful, tzōmēnēleq.

*I am careful, tzōmēnēleq-ken; he is
careful, ectzōmēnēleq.*

carry, to (in hand), stukac; *I carry,*
stuk-tl-kan *he carries, stukeec.*

carry, to (on shoulder), 'nk'ēhék'mēn.

„ (on back), zaqēndj; *he carries*

it, zaqēndjee (cf. c'záqēn, a pack).

carry, to (under arm), 'nk'māqēnmēn.

carry, to (on head), 'nk'ēlākēnmēn.

carve, to, 'nteūwálap. (This term is ap-
plied to the carving of crests and
totems.)

cast, throw, to, tzák'amīn.

cedar tree, teátäwoz.

cedar-wood, ctsúka.

cellar, teépōen.

chair, seat, sk'ēluk.

change, transform, to, náken.

charcoal, sk'ozóteik.

chase, to, kálen; *I chased him, kálen-*
tl-kan-tō.

cheap, eek'wóá, léluk.

cheat, to, neēwoqzánac.

chew, to, écauwen; *chew it! écauwen-*
mátl.

chief, kókpī, or kwókpī.

chiefs, kwākwókpī.

child, skukumēt.

children, skwumkōkōmēt.

choke, to (by external pressure), lépatl-
kwetan.

choke, to (by swallowing), kenhúkatl-
kwelta, ák'auwétl.

chop down, to (a tree), k'lótekam.

circle, Ezúnic.

clay, ekútlet.

clear (of water), luk'aléeq.

„ (of sky), hókōqkwēm.

climb, to (a tree), k'l'k'ēwilih.

„ (a mountain), qátlem.

close, near, Ectlá.

cloud, ekwóel.

cold, ts'ēp, hutl.

comb, to, wēhuk^u-tēn.

comb your hair! wēh'kwamtlkauq!

come, to, kléek.

I am coming, kléek-tlkan.

companion, comrade, snúkwa.

compassion, pity, mósemēte.

corpse, ewilátlip, eezōk.

cotton-wood-tree, nuk^u nék'wāz.

crab tree, k'weópáz.

cradle, teipalén.

creek, steñáwuq (large); steñōwuq
(small).

crooked, skōts.

cruel, hōnekátla.

crush, to, pétein; *crush in the hand,*
lépēn; *with feet, kewáten.*

cry, to, élal.

cut, to, nékēn.

cut, a, eekék.

daily, tákum eekáit, zēzā eekáit.

damp, nóac.

dance, mótsōm.

dancer, a, mótsōmótl.

dark, k'lepētlpem.

darling, dear, slukeéitl.

dawn, nánātūq.

daybreak, Eek-äitwéleH, teitlpólmūq.

day, Eek-äit.

deaf, 'ntukwitkwāna, tlúkwina.

deceive, to, kákeza.

deceiver, a, kekezőtl.

deep, 'nképám.

deer hide, k'eatit.

desire, wish, to, chatl, or cqatl.

I want some water, auk^aalmen-tlkan
wā n'chatl.

I want to drink, kenhatlmen kwendj
wā ókwa.

devour, to, sákwānem.

I ate it up, sákwat-lkan-tō.

dew, chök.

different, céaqetl.

difficult, qätl.

dig, to, áqhel.

dim, kákwickwicmä.

dine, to, 'nkumólukenam.

dirty, cket'ket.

disappear, to, kehématūa.

discover, to, pon.

I found out, pöntlkan; *he found out*,
pónac.

dish (large), sláqute.

„ (small), tlitlqute.

diver, a, 'nkumólukenamótl.

dizzy, Encilikpóc.

door, 'nkéqute-tēn.

door-way, cípíe.

down, stlétlau, or stlétlō.

drag, to, qókwem.

dream, to, kwilékwillauq.

drop, to, kwíc.

drown, to, wók^a; *drown it!* wók^aen-
matl.

drum, (drawn skin), pūláka.

„ (wooden), k'auát.

cuch, tē pála; *ad litt.*, “the one.”

earth, teméúq.

easy, léluk.

cat, to, k'á, sákwān, or tzákwān.

echo, p'áúwite.

eddy, zazílkwa.

elder-tree, k'aigelp.

enemy, Hmān.

enough, teūk.

evening, rap.

fall, to, kwíc.

famine, táit, or tem táit.

I am hungry, táit-ken.

far, kakaú.

fasten, to, Erútein (with rope); Ecrute,
he's tied it up.

fat (adj.), k'éqain; *a fat person or
animal*, k'wutekwóte.

fat, (soft), skwókwute.

„ (hard), k'utatl.

„ (bear), 'skwóte.

fear, to, pákwō.

I am afraid, pákwō-tlkan.

feather, ókwel.

feel, to, teácan.

I feel, teácan-tlkan.

fern, cákópaza (*Pteris aquilina*).

fern-root, cáak, „ „

fight, to, k'léekwentūwel.

file, zúk'amin, tsámelic.

fill, to, k'ólōn.

find, to, pōn.

finish, to, teúk^a.

fir (red), Ezyupól.

„ (white), munétlep.

„ (spruce), teáqoz.

fire, epámic, rólep, or wólep.

firewood, epámic.

fire-place, 'npámic-tēn.

fire-drill, cwóel.

fish, teókwāz (*big fish*); ts'ekwāz (*small
fish*).

fish, to, teókwāzām (*big fish*); ts'kwāzām
(*small fish*).

fish-bone, s'teām.

fisherman, teuteókwāzām.

flame, rólep, or wólep.

flat, teüáelömōq.
flesh, sléuq.
float, to, pápuk^u.
flower, spák'em.
fog, spótlit.
food, skä.
freeze, to, kémälite.
fresh, teftcil (Thompson, teftci).
finger, 'nhōlāka.
gamble, to, tlikamañwac.
gambling-stick, k'uk'ōetl (bone).
ghost, spirit, cūqlätlip, eqūlätlip, mezâte
 (=breath or spirit of a shaman).
girl, étyaktea; *girls*, eukyéyuktea.
give, to, qétekit, or qétehet.
glad, teáauq.
glove, mitten, hēwakä.
good, áma.
good-bye, hómātl, kenákū.
grass, elúlkem (*long*), etcúpuz (*short*).
great, large, quzóm.
greedy, qōmite (from qōm, *quick*, and
 ite, *mouth*).
green, kekwilāa (used for *yellow* as
 well).
grind, to, 'nukaucem.
grow, to, réyep.
guide, to, teütliqālem.
gum (pitch), kwälētl; *pitch-wood*,
 kwéeq.
hail, sk'uk'hóc (=tears, eyedrops).
hard, k'éeq.
hark, listen, to, kālān.
hear, to, kaném.
hemlock-tree, pōt'letnāz.
itch, wóteq.
jump, to, kaīlii.
juniper-tree, pūntlep.
kekewilec-house, ceécitken.
keep, to, weán.
kettle (basketry), 'nókwäten.
 „ (*wood*), steima.
kind, good, áma.

kiss, to, 'ntlōktein.
knead, to, zákem.
kneel, to, qētlélekam.
knife, qeēkten or wík'eten.
knock, to, 'npáteam.
know, to, zwáten.
ladder, 'ntláeqten.
lake, teälátl.
lame, zóquk.
land, teméuq.
language, 'nkwälút-ten.
large, quzóm.
laugh, to, 'nk'cánik or 'nk'zanek.
lazy, kēekelōtl.
leak, to, tláuk; *it's leaking*, wa tláuk.
leaf, pite-ketl, (=it will drop or fall).
leather, eēpáz.
leave, to, klēlii.
lend, to, kwótlín.
liar, kekezőetl.
lie, to, kákāza.
lice, mékin.
lick, to, sāmán.
lie down, to, áqaite, or áqēte.
life, máwel.
lift, to, qátān.
light (both sunlight and moonlight)
 teítlip.
lightning, k'welk'welkócem (=“he
 (the thunder spirit) is opening his
 eyes”).
line (cedar withes), k'wótsen.
 „ (*fishing line*), éawecten.
 „ (“*flat*” or *plaited line*), k'eqáleq-en.
little, small, kwékwec (voice dwells on
 “ē” to mark the smallness of thing
 described).
liver, k'ála.
log, eezék.
logs, eezukeezék.
long, záqet.
lose, to, pílip.
I lost it, píl'ptikan.

loud, wonaúqite.
man, skaíyūq.
men, skaíyukyūq.
maiden, k'ámōz.
maidens, k'umk'ámōz.
make, to, máicin.
maple-tree, k'emláz.
maple-tree (vine), cētstlip.
mark, to, smete.
mask, smákwā.
mat (sleeping), slāwén.
" (floor), teákūin.
" (sitting), teákuk.
meat, tei.
medicine, kálwet.
melt, to, záauq.
midnight, téetqolwác.
mid-day, keniripa.
mid-winter, 'ntéethōcfken.
mind, 'ne'p'ténōcin.
mine, enteúwa.
mistake, to, 'néqez.
mix, to, má'tlan.
moccasins, céltcō (from tcō=foot).
moon, k'lánāmtēn.
morning, nánātuq.
mountain, eekwēm.
move, to, zúken, céek.
much, qōét.
murder, to, sk'āsákam.
murderer, a, sk'āsákamótl.
naked, tlótlók^u; he's naked, wā
tlótlók^u.
name, skwátcēte.
narrow, téetqa.
near, fetlá.
needle, pátkwa.
net, spátsin.
night, céteet.
no, qoāz.
none, qoāz káti.
not, qoāz.
now, aiti.

nut (hazel), k'ápōq.
old (man), kutlmén (plu. kutlcutl mén).
" (woman), kutlmén.
orphan, wówācūt.
outside (house), ál'tseka.
pack, to carry, záqen.
paddle, hōmet.
pail (water), qáláke.
pain, to, tlikwonem.
paint, qéékusemin.
I paint, qéékwentlkan.
parents, sláléltēn.
path, trail, hwetl.
paw, speáka (=fore paw), speáhyin
(=hind paw).
peel, to (bark), tlaúwelkwēn.
" (" with knife), óqwelkwēn.
" (oneself, to undress), tlókwōnt-
cūt.
peep, to (through a hole), 'ukelhälócem.
" (from behind anything), zák'el.
penis, spúlok.
people, óqwelwmūq.
perhaps, skánac.
plate, dish, tlítl'qute, (small) tláqute
(large).
play, to, cáicez.
point, to, teútlum.
poor, kelekenanteūt, kwúinkwánt,
mōzemétanteūt.
prick, to, teákain.
proud, céakanc, Enskuzám.
push, to, qékin or hékin.
put, lay down, to, kélcin.
quarrel, to, keléil.
quiet, ekäp; talk quietly, ekäpíte.
race, contest, k'ultānwánaqa.
rain, ekwīc (from kwīc, to drop down).
raspberry (red), céáitcuk.
" (red-cap), tlóekāk.
" (salmon-berry), tūwán.
recognise, to, cūqten.
raw, Ecqaiū.

red, teuk'teūuk.
 red-hot, k'umpákalite.
 „ (stone), teákwálite.
 remember, to, káláqstōma, lukaláqic.
 I remember, káláqtlkana.
 you „ káláqtlkauqa.
 rest, to, zámEM.
 I am resting, zámEMtlkan.
 return, to, p'ánet.
 I return, p'án 't-tlkan.
 revive, to, 'npēralócEM (=to sigh and
 open the eyes).
 reward, to, hák'EN.
 I will reward him, hak'ENTlkan
 ketl snitl.
 rib, te'káltō.
 ring, a, k'ēak'ENáka.
 ripe (also cooked), k'wol.
 river, cāt'l.
 roast, to (on a stick set in the ground
 inclining towards fire),
 skwólem.
 „ (salmon cut open and placed
 over the fire), kúpEM.
 „ (salmon not cut open and
 placed over the fire), ekítchen.
 „ (meat over the fire), ckepátlta.
 „ (salmon split open and held in
 the cleft of a stick), klákca.
 „ (salmon, whole, by thrusting
 spit in its mouth), 'nqéwite.
 rob, to, nák^u.
 robber, a, nuk^u nák^uótl.
 roof, s'k'áz.
 root, k'lák'wámElaug.
 rope, line (plaited flat), k'utlāliqEN.
 rope (cedar withes), k'wúteEM.
 rose (wild), k'éluk.
 round, Esk'úmōq (plural or several,
 Esk'úmak'umōq).
 rub, to, mékwēn.
 run, to, k'etlél.
 I run, k'etlél-tlkan.

salt, ts'ul (=taste of fresh meat).
 salt-water, k'ōt'l.
 same, like, tzultzēlaklō.
 sand, sk'áepa.
 say, to, teūt.
 scald, burn, kw'tlep.
 sealp (salmon's), klelwēók'.
 „ (man's or animal's), cīpázōk^u, cf.
 cīpáz=skin.
 scold, to, kelélmēn.
 scrape, to, páqan.
 scratch, to, cōpūn.
 scream, to, étlaqteam.
 sea, k'ōt'l or kwōt'l.
 search, to, q'elin, t'q'ócimēn.
 seed, eliphál.
 see, to, átsqEM.
 seize, to, k'ailehmēn-túken="to jump-
 take."
 sell, to, taúwom.
 send, to (person) kienán.
 „ (object) nacákáum.
 sew, to, k'lokōhál.
 shadow, shade, mEnEmán.
 „ reflection, skukenéwatl.
 shake, to, t'lókqin.
 shallow, 'nuqwéwecim.
 shaman, cwonám, kweék'wilauq, zúwa,
 zūwén, kwéché'tum wa kweék'wilauq.
 sharp (of edged tools), qúzquz.
 „ (pointed) teimitsmuke.
 sharpen, to, 'nzūk'ócEN.
 „ (bring to a point), zuk'ukean.
 she, her, s'nitl.
 shine, to, wok'áúEkum.
 shoot, to, kw'ócim.
 short, tlāk'éek'at.
 shout, to, weaú.
 shove, to, kw'éEwin.
 show, to, atsuqáletōmH.
 shrink, to, raiceleq.
 shut, to, k'éqtcan.
 sick, álseM.

sickness, seálsEm.
sight, tūhóe.
silent, k'liketkum.
simple, easy (to get), léluk.
sing, to, k'lélēm.
sink, to, 'nemáEc.
sit, to, méteuk; *sit down!* méteukmatl.
skin, cīpáz.
skull, k'ómken.
sky, etlēkut.
slop, to, t'lúk'won.
slapping, tlúkwiłk'won.
slurc, cáwit, cēwit.
sleep, to, róit.
sleepily, róitólmin.
slide, to, kwetqaflii.
 „ (of mountain), ceáuq.
slip, to, kwétuq.
 „ *trip, to*, kwōóhyin (on the level),
 kwétqhyin (on a slope).
slow, zōwōE.
smart, quick, lúqelūq.
smell, to, cūmūn.
smoke, spilók (going up straight),
 emúken (spreading all about).
smother, to, lēpiteáinEm.
snail, k'laiaák'En.
sneeze, to, huenána.
 „ a, nienána.
snore, to, qōqwehuke.
snow, máka; *it's snowing*, wā máka.
snow-shoe, tsōtsHYEL, teōtsqEL, or
 teōtsqEN.
soft (to the touch), k'upk'ap.
 „ *easy (to break)*, qáqkwam.
sold, taum.
solid, 'nkumpátltea.
some, móta; hōmóta = some more.
song, étlum.
soon, kálál.
soot, sk'ótlōte.
sore, kwálekwiłt.
soup, etlūm.

sour, t'zelt'zól, tuq = bitter.
sow, to, pókwel.
sparks, wólulik or rólulik.
spawn, nauwíwa.
speak, tell, to, kwálút.
spinal column, 'núqteik.
 „ *cord*, 'ntetlkálēpaten.
spinster, yukteámaniet.
spirit, soul, emáwEL.
spit, to, p'téqwon.
spoon, etlākēmin.
spread, lay, or put down, to, kéteEN.
spring, slākáketkwa (= to bubble
 up).
squceze, to, lēp'ēn.
squint, to, 'nkótsalōs.
stand, to, stätlii or stätlelii.
star, 'nkakōs'net.
stare, to, seátsuqEE; *he is staring*, wā-
 sátsuqEE.
steal, to, nauk^u; *a thief*, nuk'nauk'ōtl.
step, to, cēEQUqENEM.
stew, boil, to, teéaqain (soup, etlūm).
stick, to, tsúk'pan, tsúk'ep.
stink, to, qōqōh.
stone, kÉtla or kútla.
stoop, to, tlākōt.
stop, to, kák'lēla.
straight, Eckwáp.
strange, fresh, teitcil.
strap (head), mákēin.
stream, c'tūauq.
stretch, to, teiein.
strike, to, cīken.
string, cil.
strong (thing), k'ēuq (animal or person),
 rulrul.
stumble, to, k'wók'wēwām.
stump, 'nk'wōs.
stutter, to, Ec'náEate; *he's a stutterer*,
 wā Ec náEateōtl or nētl Ec náEa-
 teōtl.
suck, to (the breast), kEám.

suck, to (something in the mouth), teómōn.
 „ („ held in the hand),
 klókōn.

summer, tem kum'p.

sun, snúk'wum or snúk'um.

sun-beam, swáqets snuk'uma=legs of
 the sun.

sun-rise, ótska snúk'uma=outside the
 sun.

sun-set, rap=evening.

sure, certain, wónauqnūn.

surprise, astonishment, tukák', etukute-
 mēn.

I am astonished, tukák'tlkan.

swallow, to, k'uminc.

sweat, to, háau.

sweat, perspiration, cháau.

sweep, to, áqwelap, cf. broom, áqwelap-ten.

sweet, k'leq.

swell, to, pau.

swim, to, 'nkáilin.

swing, to, papéla.

tail, cúpa.

take, to, túken.

tale, swál.

talk, to, kwálút.

tall (said of persons), záu'alkwum.

„ long (of things), zányet.

tame, teúkteāk.

taste, to, k'lánamen.

tattler, kwálútótl.

teach, to, teūnámin.

I will teach you, teūnámin-teē-
 tlkan-ketl.

tear, to, teor'pan.

tear (lacrima) 'nekweálōs, skúkhōs=
 drop (applied to hailstones).

tell, to, skwál.

I will tell you, skwálen-teē-tlkan-
 ketl.

that, teó.

thaw, to, teúweq (ice), téem (snow).

there, tūó.

thick, p'tlūt.

thief (habitual), nuknaukótl.

thin, mém'ca.

think, to, p'ténōcim.

this, teÉá.

throw, to, ts'āk.

throw it away, ts'ákamēn kekaú.

thunder, ekílikaloq=knocking noise,
 skínkenap=tapping noise.

tickle, to, 'nek'ezánken, or make to laugh.

tie, to, rútein.

tired, weary, kwelkwál.

to-day, tl'kónca, sk'ēt.

to-morrow, nátuq.

tongs, kwisqéna.

toothache, k'ánie.

torch, etauk'a.

trail, Hwátl.

trap (weir), teilmēn.

„ (basket above weir), kwilteáza.

„ („ with distended mouth),
 'ntekaukateén.

„ ("fall" for small animals),
 teéteiloē.

„ ("fall" for big animals, bear, etc.),
 hátoē=heavy to lift.

„ (generic), kákiltēn.

tree, cyap or crap.

tremble, to, t'lítlí-litl'ném.

trip, to, tlóqpukē=to fall on the nose,
 tlóqwupqēn=to catch one's foot.

turn, to, pelkócem.

turn over, to (of things), pélkan.

turn, to (by itself, without agency),
 pelkéleq.

twilight, kek'wáca.

twist, to, k'lóplēq, eetlóp=it's twisting
 (said of crack in splitting wood).

ugly, tizitzuzket.

uncover, open, to, wólkwan.

under, 'nk'lpáneq, s'tlípca.

understand, zōwáten.

I understand, zowáten-tlkan.

undress, to, tlókōtēūt, tlók'leq.
unfasten, undo, Ectēōh.
unripe, Eeqaiū.
varnish, to, kekcípa.
village, Ectētūq.
voice, 'nkwālūt-ten.
romit, to, wāt'lik'.
wade, to, teátewām, teáqwan = to take
 a few steps into the water.
wait, to, kálem.
wake, to, qāk.
walk, to, mátuk.
wall, qúltēn.
wander, to, metmámētuk.
war, k'ultōwauq.
warm, k'umēp.
wart, zezōók.
wash, to, tzáwāu, cauqem (=to wash
 oneself), wā cauqem, *he's washing*
 himself.
watch, to, Enēitēuqac.
water, kō or kwō.
wave, billow, hilm'likēlin.
we, us, wienēmōtl, s'nēmōtl.
weak, kéekēl (said of persons).
 „ qōaz kwac rulrul (=not strong ;
 said of anything).
weary, kwilkwál.
weave, to, k'utētsa (blankets), kutckál,
 (bands, straps, etc.).
weave, to (anything), Eckúte.
wedge, qāēt ("Kaiyám's wedge," nè
 qāētea kaiyam).
weep, cry, to, kuk'qōcam, élal; *he's*
 crying, wā élal.
weir, teilmēn.
when, ēkánmacac, (past), kánmacac
 (future).
when (conditional), Etl.
where? Enká? 'nká?

which? unká? nētl kō unká?
whisper, to, ekákapite.
whistle, to, qíten.
white, puk'.
who? ewāt?
why? wā-kánem?
wide, etl'k'álap.
widow, Eczátēn.
widower, „
wife, cinánu, nēū (when addressed by
 husband).
willow-tree, t'qátlpáz.
win, to, t'lōqōm.
winner, t'lōqōmōtl.
wind, ckúqem.
wing, st-lakál.
wink, to, klōtsālócem.
winter, tem qutl ("cold time") tem
 etótik ("cold-wind time").
wipe, to, ápan.
wise, líqalūq.
witch, zōwa or zúwa, cwenáam.
with, éūwa.
 I will go with you, nackan cūwa
 Ecnúwa.
woman, cyákētea.
women, cyukeyáktea.
wood (gen.), múlin.
wool (gen.), kwāte.
wring, to, k'lópūn.
yawn, to, Echáu.
year, outpázánōq = completing the
 circle.
 last year, ēzánōq'mac.
 next „ zánōqum-ketl.
yell, to, étluqteam.
yellow, kuk'léá or kukwiléá.
yes, ē.
yesterday, ēnátūqac.
you, wienúlap, s'núlap.

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